

Truly & Falsely

Jesus

In the Bible

By

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In the name of God, The Most Gracious, The Most Merciful

Truly & Falsely Jesus

In the Bible

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Preface

There is a biblical verse which clearly indicates that there was no unanimous agreement about Jesus, his reality and message, among those who went to preach about him after his ascension. Rather, there was substantial dispute among them to the point that one of those preachers announced his worry to his followers, and warned them from the deception of another preacher, who may come to them and preach a different Jesus to the one he had presented to them. This preacher depicted his counterpart as the Devil who deceived Eve by his lies, afraid that the minds of his followers may be corrupted, and that they would gladly tolerate the one who comes to them and preaches another Jesus. This is in a clear text, thus: [“I am afraid that your minds will be corrupted and that you will abandon your full and pure devotion to Christ, in the same way that Eve was deceived by the serpent's lies. For you gladly tolerate the one who comes to you and preaches a different Jesus not the one we preached.”](#) (2 Corinthians 11: 3-4)

This verse clearly speaks about two different, alternative images of Jesus were preached to people after his ascension. These two different images found their way to the New Testaments, and their pieces scattered into many chapters. These two different depictions cannot, of course, both be concurrently authentic. But one must be for Truly Jesus, and the other one is for Falsely Jesus. Both images cannot meet in one heart. Surely, Jesus cannot be the source of both different images. This book brings together these two biblical images of Jesus, examines them, explores their difference and answers the questions that may rise regarding them such as:

- What are the sources of Truly and Falsely Jesus?
- Why and how did Falsely Jesus appear?
- What title can be given to those who hang the image of Falsely Jesus in their hearts?
- When does the truth come out and falseness come to an end?
- Can the faith in Falsely Jesus benefit the one who believe in such Jesus?
- What is the relation between salvation and Jesus?

- What is the destiny of a person who relies on this false understanding?
- How can we find the correct way to God, And how can we be sure of it?
- What are the conditions of Salvation?

Can we really grasp the genuine reality of Jesus? Surely. But we risk the danger of being misguided by false information unless we purify our intention and seek the proven truth. And at this point, God will not let down his servant. Rather will guide him to the truth. Truly Jesus will remain as will as Falsely Jesus, until the Second Coming of Christ, when the truth will become clear and falsehood will be destroyed.

I pray to God to accept this effort as a sincere one, and to provide my dear readers with both clarity of intention and the ability to distinguish between the two readings of Jesus as presented in this book.

Saleh Ali Alsobiyl

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Introduction

Salvation, the Goal

People of all geographic and religious backgrounds, throughout history, who believe in an afterlife, define salvation as a state of being saved from Hell. And who would not want to attain that goal? Only on the Day of Resurrection shall we be paid our recompense in full. Whosoever is removed from Hell and admitted to Paradise is indeed successful. The life of this world is but the enjoyment of illusion. Surely there can be only one true formula for salvation, but what is it? Is it a mystery or is it obvious? The followers of each religion claim that their understanding of salvation is correct. Of course there can be only one correct religion and, therefore, one correct understanding of salvation. And this must be the same conceptual understanding as taught by all the true messengers, since the first contact between heaven and earth.

We therefore need to be sure that our formula for salvation is correct before facing death. And for this purpose, with mercy, love, and care, I am writing this piece of research for you, my dear reader. I hope and pray that you will find the answers that you are looking for.

Why Jesus?

Many people believe that Jesus is the key to their salvation, their savior. Surely, he was a unique being because of his miraculous birth, his ascension and Second Coming. However, significant disputes remain about his reality and mission.

The message of God about faith and salvation was always the same throughout history. It was always based on “submission” to the one and only true God, by complete obedience with devotion. This message of true faith was revealed to Adam who passed it to his children. Then it was confirmed by Noah and all the messengers and prophets of God who came after him. And it was sent throughout human history to various societies and

nations, whenever they needed guidance, or when had strayed from the true path. So, the religion of God which came with all the messengers, contains the same pillars of faith even if there were different legal systems and patterns of worship from one prophet or messenger to another. That is until God chose to send the final revelation, with the final Law and the final salvation's formula to all mankind for the remainder of human history.

Faith in Jesus

Who was Jesus?

The disputes in faith concerning the reality of Jesus, among the different religions and sects, is always centered on the following points:

- Was he merely a human messenger?
- Was he God manifest in human form?
- Was he the only begotten son of God?
- Was he the Word and the Knowledge of God manifest in a human form?
- Was he the only savior who came to take away the sins of humanity through his blood sacrifice on the cross?

There are many different ideas, interpretations and beliefs about Jesus. Can they all be true at the same time? Of course not. Those who believe in the genuine depiction of Jesus are rightly guided. But the others, even with good intentions, are in plain error. Who would wish to be among those whose faith and deeds are wasted by virtue of their misplaced understanding of Jesus? Who wants to be among those who will see their faith in Jesus on the Day of Judgment like a mirage in a desert? The thirsty one thinks it to be water, until he approaches and discovers nothing; but he will find God with him, who will pay him his due. He may also find Jesus himself to say to him, [“I never knew you, depart from me.”](#) (Matthew 7:23)

Where is the truth about Jesus?

A simple question that can be asked: Did Jesus clearly revealed himself to people? The answer would be, surely yes. Because one of his task was to reveal himself to his people. So, the source of the truth about him should be Jesus himself, his own spoken words. He already expressed himself to his people through the gospel that he had preached. But, where is the written gospel of Jesus? Surely, there is no such gospel. In fact, there is no evidence that Jesus wrote down his gospel, or even instructed any of his followers to write one on his behalf. The available narrations tell us that he simply lived his mission. He went with his disciples from town to town in the land of Israel, and to their synagogues, preaching his gospel that God had revealed to him through inspiration. The Jews were amazed, because while preaching, he was not reading a book. The author of **John** narrated that Jesus asked his apostles to preserve his words, saying to them, “These things I have spoken to you while being present with you. But the helper, the Holy Spirit whom the father will send in my name, he will teach you all things, and [bring to your remembrance](#) all things that I said to you.” (**John 14:25-26**). So, according to this text, the disciples, who continued preaching in the Jewish world after Jesus, did not have any written record for the teachings of Jesus to preserve and with which to instruct the people. They relied on their memories with the help of the Holy Spirit – as was claimed.

The Gospels

So what about the gospels of Matthew, Mark, Luke and John? Are they not authentic and reliable sources?

Well, Historical evidence tells us that there were other gospels and written materials were existed before these four gospels. **Luke** says, “Many people have done their best to write a report of the things that have taken place among us.” (**Luke 1:1**). But the four were the chosen gospels to be attached to the Bible in the fourth century. Christian researchers tell us that the gospel of **Mark** was written first, around the year 65, more than 30 years after

the ascension of Jesus. And the last gospel was **John**, around the year 96, more than 60 years after the ascension. Therefore, in order to determine these scriptures' authenticity and reliability, we need to carefully consider and ponder over them. The revealed Word of God cannot contain a single mistake; it is flawless and infallible precisely because it has been sent down by the All-Wise, the One worthy of all praise. A book containing contradictions and mistakes cannot, by necessity, have come from God. Moreover, relying upon such a book for one's salvation would carry serious, potentially disastrous implications for one's hereafter. But before making any consideration and pondering over the four gospels, we should better understand their authors first.

Let us imagine, for a moment, that we are able to somehow communicate directly with the authors of the four gospels. And let us start our conversation with Matthew.

The Author of the Gospel of Matthew

Q: Sir Matthew; are you that Matthew, the disciple of Jesus?

Matthew: No, I am not

Q: Who then are you?

Matthew: I am an anonymous author, merely carrying the same name as that disciple.

Q: How is this so? Would not the early Christian readers hearing the gospel ascribed to "Matthew" naturally associate it with the disciple of that name?

Matthew: Perhaps. Though the name was not uncommon during those times. To confuse the disciple "Matthew" for myself would be a perfectly natural misunderstanding. But, I must declare outright that never did I claim to be an eye witness as a disciple of Jesus, neither by the name of Matthew nor by any other name. Nor did I ever claim to be inspired by "the Holy Spirit." And if you read **Matthew 9:9**, you would see that the apostle Matthew and I are not the same person. "Then as Jesus passed on from there, he

saw a man named Matthew sitting at the tax office. And he said to him ‘follow me.’ And he arose and followed him.”

Indeed, had Matthew the disciple been the author of the gospel, you would have read instead: “he saw me sitting at the tax office. And he said to me ‘follow me’ And I arose and followed him.”

Not only that, but it is well-known that the historical seniority is for Mark's gospel. And after 10 years I wrote my gospel. So, it is not a secret any more, that some 90 per cent of my gospel was copied almost word-for-word from Mark's gospel. And nor was this Mark a disciple either. That is, he never met or even saw Jesus. So, the disciple Matthew could not possibly have authored my gospel. After all, how could an apostle, an eyewitness of Jesus filled with the Holy Spirit, as Matthew, have relied upon the effort of Mark, who was not himself an eye witness?! If the disciple Matthew was the real author of my gospel, the gospel attributed to him, he would have no need to rely upon or copy from Mark's gospel. Rather, he would have written his own account from his own memory and personal eyewitness.

Q: So you used Mark's gospel to produce your own gospel.

Matthew: Indeed I did. It was common in our days to rely upon and copy from the written works of others. There was nothing untoward in doing so. Nor was there any concept of intellectual copyright infringement in those days.

So with the matter of “Matthew's gospel” having been cleared, let us now converse with Mark, so-to-speak.

The Author of the Gospel of Mark

Q: Are you *that* Mark, the man who was also called John, whose surname was Mark, who is mentioned in the book, **Acts of the Apostles, (12:12)** he who accompanied Peter?

Mark: No. I am not *that* Mark!

Q: So then who are you?

Mark: I am an anonymous Christian. But, as a result of pure speculation – on account of our sharing the same name – my gospel became associated with this John Mark. The truth of the matter is that if John Mark had written a gospel that had been preached to him by the disciple Peter, he would have surely mentioned at least something about it. In other words, if there was any connection between Peter to this gospel, it would have been made when the gospel was written.

I did not identify myself in my gospel, nor did I give direct information about the time or the place in which my gospel was written, nor even any connection to any apostle. Furthermore, the oldest copies of my gospel end at chapter 16:8, while the manuscripts used by the translators of the later King James version of the Bible had a much longer ending.

The Author of the Gospel of Luke

Q: It cannot be stated conclusively that you are the author of the Gospel of Luke, especially since you do not identify yourself as such.

Luke: Well, I was certainly not an eyewitness. Nor, for that matter, was I a direct follower of the eyewitnesses of Jesus. I have only been described as a physician and a missionary companion of Paul.

As to the purpose behind my writing a gospel, I was clear and direct from the outset: I wrote in dedication to Theophilus, who was a man of some considerable rank. I announced this clearly in chapter 1:3, wherein I wrote, “It seemed good to me also, having had perfect understanding of all things from the very first to write to you an orderly account, most excellent Theophilus.”

Q: Granted, you have not claimed to have been inspired by the Holy Spirit. In fact, you have made no claim at all, only that [it seemed good to you also](#) to write as wrote those before you (since you consider yourself as a man of understanding). However, although your purpose in writing was clear, your written account itself was heavily borrowed from the Gospel of **Mark**, almost 88 per cent of “your” material came from his gospel.

Luke: Yes, as Matthew had also done. The Gospel of Mark was too concise, so both Matthew and I made it longer.

And that is why these first three gospels discussed thus far are called “the Synoptic Gospels.” It is impossible to hold that they were completely independent from each other because of the literary interdependence.

The Author of the Gospel of John

Q: What about you, John? Are you really John the son of Zebedee, the disciple of Jesus? And did that John author a gospel?

John: I will refer you to what Luke wrote about the disciple John in his book, Acts of the Apostles. He said, [“The members of the Council were amazed to see how bold Peter and John were and to find out that they were ordinary men of no education.”](#) (**Acts 4:13**).

Matthew, in chapter **4:21**, tells us that John was a fisherman, like his companion, Peter. See also, **Luke**, chapter **5:10**. And if the composition of the gospel was in 96 A.D. or shortly thereafter, that makes John nearly, 100 years old or more. Can one really expect from such an aged, ordinary, uneducated Galilean fisherman like John, whose native language was almost certainly Aramaic, to have authored a gospel in elegant Greek and include within it advanced theological concepts?

Q: Surely not. So why do people insist upon the idea that the disciple John was the author of the fourth gospel?

John: It was from the end of the second century that church tradition identified John as the actual author of the fourth gospel. This idea remained popular till the end of the 18th century, where after many biblical scholars finally acknowledged the lack of supporting solid historical evidence.

Q: But why did the church identify John as the author of the gospel for as long as it did? And if John the aged, unschooled, ordinary Galilean fisherman did not (and indeed could not) compose such a piece of writing, who then are you?

John: This longstanding traditional position of the church was an attempt to solve the problem that the author himself raised in the gospel, when he addressed one disciple with this phrase: “The beloved disciple” or “the disciple whom Jesus loved.” This is in **John 13:23** where it says, “Now there was leaning on Jesus’ bosom one of his disciples, whom Jesus loved.” And in **John 19:26**, the author wrote, “When Jesus therefore saw his mother, and the disciple whom he loved.” This phrase was mentioned no less than five times in this gospel. And the closing words of the gospel in **John 21:24** state explicitly concerning the beloved disciple, “This is the disciple who testifies of these things, and wrote these things.”

Thus, the Church provided a name for this “beloved disciple” and they chose the name of John specifically, based on a assumption thus: Since the other three gospels suggested that John was close to Peter, and the fourth gospel described Peter as being close to the “beloved disciple.” So, John was the “beloved disciple”, and he who wrote the fourth gospel. In other words, there is no historical evidence-based reason for the attribution of the fourth gospel to John, only a speculative one.

As for myself – the actual author of John’s Gospel – I remain anonymous. And my true identity remains one of the biggest mysteries in biblical scholarship.

Q: Actually, the known facts raise more questions than they answer. For example:

1. Why did the other three gospels not once mention this “beloved disciple”; never once even speaking about any disciple “leaning on Jesus” during the Last Supper or witnessing the crucifixion? Their silence on the matter only adds to the mystery.

2. Besides the admission that John was illiterate (as is stated in Acts 4:13) and about 100 years old when the gospel was produced, he is not identified anywhere in the fourth gospel as its author. The gospel itself does not even mention the disciple John by name anywhere, nor his brother, James. Surely, if John the disciple was the author of the *his* gospel, he would have provided eye-witness testimony about his and his brother’s blessed association with Jesus. Their absence here proves that he was not the author – unlike the other three gospels (Matthew 17:1-2, Mark 9:2-4 and Luke 9:28-30), where the authors report that Peter and the brothers James and John were the only eye-witness for the transfiguration of Jesus on the mountain. “As they looked on a change came over Jesus: his face was shining like the sun, and his clothes were dazzling white. Then the three disciples saw Moses and Elijah talking with Jesus.”

If the author of the fourth gospel was the “beloved disciple”, who was the disciple John, who was one of only three witnesses to such a profound and unforgettable event as the transfiguration of Christ, then that claim would have been a more credible had the author actually reported on it in the fourth gospel. But, he did not do so. And this omission is perhaps unequivocal proof that the illiterate disciple John was not the author of the Gospel of John.

Lazarus, another candidate for the “beloved disciple”

The term disciple covers any follower of Jesus at that time, but the chosen apostles among them were twelve. So if there was a beloved disciple, it does not necessarily one of them, but he could have been any one of those who accompanied Jesus wherever he went. Acts 1:22-23 states that Peter suggested that a replacement for the traitor Judas be one of men who were with Jesus’ apostles. The author of John reported in chapter 11:11 that Jesus said to the twelve, “Our friend Lazarus has fallen asleep” indicating that

Lazarus was well known to both Jesus and the twelve. In addition, Lazarus' sister sent Jesus the message, "Lord, behold, he whom you love is sick." (John 11:3). The author further tells us again that Jesus loved Lazarus, "Now Jesus loved Martha and her sister and Lazarus." (John 11:5)

The author of John's Gospel further reported that when Jesus went to the tomb where Lazarus was laid and saw his body, he (Jesus) wept; causing the Jews to remark, "See how he [Jesus] loved him." (John 11:35-36)

Thus, we know of three separate instances in this gospel where the author reports that Jesus already loved one of his followers, who was not among the twelve, Lazarus. No one else has been specifically identified as having been loved by Jesus in such a way.

Considering the above, it is readily appreciable why some biblical scholars held Lazarus to be the "beloved disciple" rather than John.

Still others were assumed to have been the beloved disciple. The man who prepared the Passover for Jesus, for example, was considered by some scholars to have been an unknown secret disciple of Jesus, one in whose house occurred the Last Supper took place. Other biblical scholars suggested Mary Magdalene to have been the beloved disciple. Nevertheless, the author of John himself, in recounting a particular event, lends support to the suggestion that the alleged beloved disciple and the apostle John, the son of Zebedee, are two different disciples! He reported about seven disciples were on a boat, including the two sons of Zebedee (John and James) and two un-named disciples. He said, "Simon Peter, Thomas, Nathanael, the sons of Zebedee [John and James], and two others of his disciples were together. They all went out and got into the boat for fishing." (John 21:2-3)

Then the author tells us in John 21:7 that the alleged beloved disciple was the first to recognize Jesus when he appeared to them on the sea shore. "Therefore that disciple whom Jesus loved said to Peter: 'It is the lord'..." Here, John and his brother are

mentioned by their father's name (the sons of Zebedee) and, with them, two other unnamed disciples. Also, the author never identifies himself as a witness to any event that he relates. So, in this case, the one who recognized Jesus would not be John, the son of Zebedee, but one of the two unnamed disciples, who was supposed to be the alleged beloved disciple.

3. The third controversy created by the gospel's author resulted from the closing words of [John 21:24](#). “This is the disciple who testifies of these things, and wrote these things; and we know that his testimony is true.” With this verse, it is complex to identify a single person as an author of the gospel! This abrupt shift from the singular to the plural by use of the pronoun “we” makes it impossible to ascertain the identity of the gospel's author with any degree of certainty. Precisely because the “we” indicates a plurality of authors and not just one single “John” – whichever that John was supposed to be!

No one has ascertained who wrote the gospel, nor if they were any eyewitness. The internal evidence of the writing exposes the Gospel that it is a falsified account, was forged by an anonymous writers, who never met Jesus, and were so careful to mask their identity by this designation “the disciple whom Jesus loved” for pretending an apostolic authority for their ideas. The amazing thing is that the early Church fathers, and millions of people who still read and studied this gospel, have missed the obvious references the author made of himself. And they just accept the traditional view that John Zebedee was the beloved disciple who wrote the gospel.

This is the case of the authorship of the four gospels. The attributing of the two Gospels of Matthew and John to disciples of the same names was pure speculation. The original authors were and remain anonymous, not eyewitnesses, and they did not claim divine inspiration. These four gospels do not represent the true gospel of Jesus. But they are biographical accounts of him, produced through purely human efforts; fallible endeavors that relied upon narrations, rumors and hearsay; copying from each other's works and the works of others.

Of far more significance, in addition to the lack of any evidence that can assure us the ascription of the written narrations to Jesus. The oldest gospels in our possession are actually no more than translated copies of the original into Greek. But surely, the Jewish Jesus preached in Aramaic not Greek! This means that the words and meanings of the gospels were according to the discretion of the translators. Nevertheless, Christians consider the four gospels as the only available written records in the New Testaments containing the words of Jesus. Accordingly, his words must surely be the first source when establishing who the true Jesus was. So, what did Jesus say about himself?

Chapter One

Truly Jesus

The Genuine image of Jesus in the Gospels

It was one of Jesus' tasks to present himself clearly to his people, which he must surely have accomplished proficiently. The authors of the Gospels, who made the biography of Jesus the backbone of their writings, mentioned different narrations about Jesus' public appearances. It is possible then, to compile the words of Jesus about himself that were narrated in the four Gospels, and assemble them in a way to produce a genuine image of him thus:

(a humble human prophet who did not come of his own accord, but was sent by God with a doctrine was not of his own making, but from God who sent him, exclusively to the people of Israel; to confirm to them the true oneness of God, to show them the true path to salvation, to make their relation with God and himself (Jesus) above all other familiar relations; to fulfill the law and to bring a better, more holistic understanding of the commandments; to preach the kingdom of God and to call the sinners to repentance. His miracles were performed by the will of God alone - not by his own power, for he was powerless, unable to do anything of himself, neither could he speak from his own authority, but from the authority of the true God Who commanded him all that he should say. Thus, what the people heard from Jesus were not his words, but the words of God Who sent him, for he never bears witness of himself, nor did he know about the unseen. He fulfilled his message and announced about the remaining final message to be brought by the final prophet to come after him to guide people into all truth. He prophesied the plot of the Jews to kill him, and also prophesied that God would rescue him.)

If you are surprised, my dear reader, to hear of Jesus in this light, and begin to wonder

about the proofs, I wish to present the genuine image of Jesus, from Jesus himself as it narrated in the four gospels.

Jesus' humility :: He objected to a Jewish leader's asking him, "Good teacher what must I do to receive eternal life?" Jesus said to him, before answering, "Why do you call me good? No one is good except God." (Luke 18:18-19)

Also, Jesus said about himself, "If I were to honor myself, that honor would be worth nothing." (John 8:54)

His humanity :: He declared before the Jews, "But now you seek to kill me, a man who has told you the truth which I heard from God. Abraham did not do this." (John 8:40)

A Prophet :: When Jesus had come to his own country (Nazareth), he taught there and those who heard his teachings were amazed. They began to ask, "Where did this man get this wisdom and these mighty works? Is this not the carpenter's son? Is not his mother called Mary? And his brothers James, Joses, Simon, and Judas? And his sisters, are they not all with us? Where then did this man get all these things? So they were offended at him. But Jesus said to them, "A prophet respected everywhere except in his home town and by his own family." (Matthew 13:54-57). Luke reported this episode with an additional wording from Jesus, "a prophet is never welcomed in his home town." (Luke 4:24)

He did not come of his own accord, but was sent by God. Some of the people of Jerusalem said, "When the Messiah comes, no one will know where he is from. And we all know where this man (Jesus) comes from." So Jesus said to them in a loud voice, "You know me and you know where I am from; and I have not come of myself, but He who sent me is true, whom you do not know." (John 7:28)

His doctrine was not of his own making, but from God who sent him.

When some of the Jews were surprised and asked, “How does this man know so much when he has never been to school?” Jesus answered, “My doctrine is not mine, but it comes from God, who sent me.” (John 7:16)

He was sent to the people of Israel (i.e. the Jews) exclusively. He refused to heal a Canaanite girl, explaining to his disciples “I was not sent except to the lost sheep of the people of Israel.” (Matthew 15:24)

And when Jesus used to send his disciples to preach, he would give them the following instructions: “Do not go to any Gentile [non Jew] territory or any Samaritan towns. Instead, you are to go to the lost sheep of the people of Israel.” (Matthew 10:5-6)

He came to the Jews to confirm to them the true oneness of God. When one of the scribes asked Jesus; which commandment was most important of all, Jesus replied, “The most important one is this: ‘Listen O Israel! The Lord our God the Lord is one.’” (Mark 12:29)

He came to them to show them the true path to salvation. Jesus already explained to the Jews the way to their salvation: that they must believe that there is only one God, and Jesus as His messenger. He said, “And this is eternal life, that they (the Jews) may know you the only true God, and to know Jesus Christ, whom you have sent.” (John 17:3)

He came to them to make their relationship with God and himself above all other relations. Therefore, any Jew who believed in Jesus as a true messenger was free of parents who disbelieved and denied him. Jesus said, “Do not think that I have come to bring peace to the world. No, I did not come to bring peace, but a sword. I came to set sons against their fathers, daughters against their mothers, daughters-in-law against their mothers-in-law; a man’s worst enemies will be the members of his own family.” (Matthew 10:34-36)

He came to them to fulfill the law. Jesus said, “Do not think that I came to destroy the Law or the prophets. I did not come to destroy but to fulfill.” (Matthew 5:17)

He came to them to bring a better, more holistic understanding of the commandments. Jesus said, “You have heard that it was said, ‘Do not commit adultery.’ But now I tell you: anyone who looks at a woman to lust for her has already committed adultery with her in his heart. So if your right eye causes you to sin, take it out and throw it away! It is much better for you to lose a part of your body than to have your whole body thrown into hell.” (Matthew 5:27-29)

He came to them to preach the kingdom of God. Jesus said to the people who tried to keep him from leaving, “I must preach the good news of the kingdom of God in other towns also, because that is what God sent me to do.” (Luke 4:43)

He came to them to call the sinners to repentance. Jesus said, “...For I did not come to call the righteous but sinners, to repentance.” (Matthew 9:13)

His miracles were performed by the will of God alone, not of his own ability. Jesus said to the Jews, “But if I cast out demons by the spirit of God, surely the kingdom of God has come upon you.” (Matthew 12:28)

And when Jesus tried to raise Lazarus from death by the will of God, he was at first groaning in himself. Then he lifted his eyes up towards the heavens and thanked God aloud for answering his request: “I know that you always answer me, but I say this (i.e. thanking God aloud) for the sake of the people who are standing here, so that they will believe that you sent me.” (John 11:41-42)

For Jesus was powerless. as are all creatures of God, unable to act without God's Divine Decree. Jesus said, “I can of myself do nothing. I judge only as God tells me, so my judgment is right because I am not trying to do what I want, but only what He who sent me wants.” (John 5:30)

Nor could he speak on his own authority. It was God in truth Who commanded him to say what he said. So that what the people heard from him was not his own words, but the very Words of God who sent him. Jesus said, “For I have not spoken on my own authority; but the one who sent me gave me a command, what I should say and what I should speak.” (John 12:49)

And also he said, “Whoever does not love me does not obey my teaching. And the teaching you have heard is not mine, but comes from the one who sent me.” (John 14:24)

For he never bore witness of himself. Rather, he said, “If I bear witness of myself, my witness is not true.” (John 5:31)

Nor did he know about the unseen. He said, “No one knows, however, when that day or hour will come, neither the angels in heaven, nor the son; only the father knows.” (Mark 13:32)

Jesus delivered his message and fulfilled his mission. He looked up towards heaven, saying, “I have shown your glory on earth; I have finished the work you have given me to do.” (John 17:4)

And he gave announcement about another message to be brought by the final prophet, he who would come after Jesus to guide people into all truth:

Jesus said, “I have much more to tell you, but it would be too much for you to bear. However, when he, the spirit of truth has come, who reveals the truth about God, he will guide you into all truth; for he will not speak on his own authority, but he will speak of what he hears; and he will tell you of things to come.” (John 16:12-13)

And he also said, “I will ask the Father and He will give you another helper, who will stay with you forever.” (John 14:16)

He prophesied the plot of the Jews to murder him.

When the Pharisees heard the crowd murmuring about the miracles of Jesus, they and the chief priests sent some guards to arrest him. Jesus said to them, “I shall be with you a little while longer, and then I go away to Him who sent me. You will look for me, but you will not find me, because you cannot go where I will be.” (John 7:32-34).

And he said to the Jews, “But you seek to kill me, because my word has no place in you.” (John 8:37).

And he also said to them, “But now you seek to kill me, a man who has told you the truth which I heard from God. Abraham did not do this.” (John 8:40).

He questioned them saying, “Did not Moses give you the law, and yet none of you keeps the law? Why do you seek to kill me?” (John 7: 19).

He also prophesied that God would rescue him in the end.

The author of John wrote that, Jesus had told the Jews that he would be with them a little while longer, and then he would be ascended to heaven. And he also challenged them to find him when they start to look for him. Because, he would be in a place that neither the Jews nor the disciples can go where he would be. Jesus said to the Jews, “I shall be with you a little while longer, and then I go away to Him who sent me. You will look for me, but you will not find me, because you cannot go where I will be.” (John 7:34). And he also said to them, “I am going away, and you will seek me, and will die in your sin. Where I go you cannot come.” (John 8:21).

He also confirmed the same to his disciples. He said, after Judas had left, “My children, I shall be with you a little while longer. You will look for me; but I tell you now what I told the Jews; you cannot go where I am going.” (John 13:33).

What was that place that Jesus pointed out to, and challenged both, the Jews and his disciples, to go there? Did he mean the heaven, or a place on earth to stay for a while before ascending to heaven? The author of **John** reported another texts indicate that the place was on earth, such:

Jesus said to his disciples, “A little while, and you will not see me; and again a little while, and you will see me, because I go to the father.” (**John 16:16**). This text indicates that, the little while absence of Jesus would be just before his ascension to heaven. Then he would appear after his absence, because he would ascend to heaven, and then would be seen by the disciples.

He also said to his disciples, “I will not leave you orphans; I will come to you. A little while longer and the world (the Jews) will see me no more, but you will see me. Because I live, you will live also.” (**John 14:18-19**). Did Jesus mean that he would come to them descending from heaven to appear to them, and then ascend to heaven again? Surely not. So, he would come to them, walking out from a place on earth. He hid there. Then when he came out of that place, because he was live, only the disciples who saw him, but the Jews did not see him.

He also said to his disciples, “Most assuredly I say to you that you cry and weep, but the world will be glad; you will be sad, but your sadness will be turned into gladness... I will see you again and your hearts will rejoice.” (**John 16:20, 22**). This text indicates that the disciples would weep, lament and feel sad, thinking that their teacher was killed. And then their sadness would be turned into gladness, when Jesus come to them after the event of the crucifixion and see him, it is he, himself live. Surely, when the disciples saw Jesus, he was not descending to them from heaven, then ascended to heaven again, but he came to them from a place on earth.

Finally, Jesus already had defeated the Jews. He said to his disciples, “Be of good cheer, I have defeated the world (the Jews).” (**John 16:33**).

Here, some texts of Jesus' appearance after the event of the crucifixion:

To Mary Magdalene, Sunday morning, (John 20:14-17), to two of his followers, Sunday evening, (Luke 24:13-32), to his disciples (Mark 16:11), (Luke 24:37), (Matthew 28:17).

If the matter is like this, so, the appearances of all the previous texts indicate, and God knows best, that the rescue of Jesus consisted of the following two phases:

First phase: Jesus would hide for some time, somewhere in Jewish territory. This hiding would be during the judicial proceedings, the crucifixion's day, and on Saturday. He had already challenged the Jews that they would not be able to come to his hiding place; and he also informed his disciples that they would not see him during those days, and that they would cry and mourn his departure.

Second phase: when Jesus walk out of his hiding place in order to ascend to heaven, his disciples would see him alive, having defeated the world (the Jews), and their hearts would rejoice, while the Jews will see him no more.

Other texts that indicate that Jesus prophesied about God's rescue: he said to his disciples, “Indeed the hour is coming, yes has now come, that you will be scattered, each to his own, and will leave me alone. And yet I am not alone, because the father is with me.” (John 16:32).

Also, Jesus said to the Jews who crowded around him asking him for a miracle. “How evil are the people of this generation! They ask for a miracle, but none will be given them except the miracle of Prophet Jonah. In the same way that the Prophet Jonah was a sign for the people of Nineveh, so that son of man will be a sign for the people of this generation.” (Luke 11:29-30).

And what was the miracle of Jonah, that made him a sign for the people of Nineveh? It was his being rescued by God from death when he was thrown into the sea. In the same

way, Jesus would be a sign for the people of his generation, by also being rescued by God from death when the Jews plotted to kill him.

Matthew narrated this story in another way. When the scribes and Pharisees asked Jesus, saying, “Teacher, we want to see a sign from you.” Jesus answered and said to them, “An evil and adulterous generation seeks after a sign, and no sign will be given to it except the sign of the prophet Jonah. For as Jonah was three days and three nights in the belly of the great fish, so will the son of man be three days and three nights in the heart of the earth.” (Matthew 12:38-40).

Also, already God foretold Jesus through His Divine inspiration that He would rescue him and raise him up to heaven, thwarting the murderous plot of the Jews. “Now, before the feast of the Passover, Jesus knew that the hour had come for him to leave the world and go to the Father...” (John 13:1). (more details about the crucifixion are in chapter two)

Who would understand Jesus better, the people around him, or those who came many years after him? Surely the people around Jesus would know him better. They believed in him as no more than a human prophet sent to the people of Israel with miracles performed by God through him. we can read this in the following texts:

From the apostle Peter

He said, “Men of Israel, listen to these words! Jesus of Nazareth was a man attested by God to you by miracles, wonders, and signs which God performed through him in your midst, as you yourselves also know.” (Acts 2:22)

From Cleopas and his companion

They witnessed, “The things that happened to Jesus of Nazareth who was a prophet mighty in deed and word before God and all the people.” (Luke 24:19).

From Nicodemus

The Pharisee who came to Jesus by night and said to him, “Rabbi, we know that you are a teacher sent by God. No one could perform the miracles you are doing unless God were with him.” (John 3:2).

From the multitude of Jews

who said, “This is Jesus the prophet from Nazareth of Galilee.” (Matthew 21:11).

And from the multitudes

about whom was written: “When the chief priests and the Pharisees tried to arrest Jesus, but they were afraid of the multitudes, who considered Jesus to be a prophet.” (Matthew 21:46).

And from the multitudes

who, when Jesus raised a dead man by God’s will and fear came upon them, glorified God saying, “A great prophet has appeared among us! And God has come to save his people.” (Luke 7:16).

And also from the multitudes

who, when they witnessed the miracle of Jesus’ blessing the food, declared, “Surely this is the prophet who was to come into the world.” (John 6:14).

This is Truly Jesus, and that is his genuine image and the reality of his mission. This is how he presented himself and this is how he asked people to believe of him. And that is indeed the truth with which true believers believed, those who followed the apostles’ teachings. But, unfortunately, this true, genuine image of Jesus did not persist. It became lost and was instead replaced by a fake image; one that was manufactured during the first century after his ascension and then spread all over the world. The aspects of this fake

image are characterized in some books of the new testament. However, none of the fakery can be evidenced from Jesus' own words.

The most amazing thing is the great efforts by some to avoid the clear cut texts that were spoken by Jesus himself concerning his true nature and mission. Instead, they rely on other texts that were apparently of doubts and conjecture, were also said by Jesus, to justify their holding to fake image. So before deconstructing the fake image of Jesus, it may be prudent to first answer the doubts upon which it is based.

Jesus answers some doubts

1- *“I and my father are one”* (John 10:30)

This verse is customarily quoted out of context. The context being an argument that occurred in the temple between Jesus and the Jews, as was reported in [John 10:23-30](#). The Jews gathered around Jesus asking him: *“Are you the Messiah?”* Jesus answered them, *“I have already told you, but you would not believe me. The miracles I do by God's authority speak on my behalf; but you will not believe, for you are not my sheep. My sheep listen to my voice; I know them, and they follow me... No one can snatch them away from me, and no one can snatch them away from the Father's care. I and my father are one.”* ([John 10:23-30](#))

So clearly, Jesus did not intend that he and God are one person, one being, one God. Because God and Jesus are two different, distinct and separate personages. God is above the universe, a separate and distinct being, while Jesus was another being entirely, a human, mortal messenger walking upon the earth. What Jesus obviously meant was that he carry out the orders of God towards the Jews. Both God and Jesus wanted the same thing from those Jews. And what he was preaching to them was not his own truth, but the truth of God Himself – as has already preceded. He did not appoint himself to them, but was appointed by God Himself. So any Jew who believed in Jesus was by default and

of necessity also a believer with God, because Jesus and God were one. (a unity of purpose with God towards the Jews).

Explicit proof for this understanding comes from Jesus' own words. For when he was about to depart, he prayed to God to cover all his disciples with His protection and keep them all **one**, in the same way that he and God were **one**. Jesus said, "Now I am no longer in the world, but these (the disciples) are in the world, and I come to you. Holy father, keep through your name those whom you have given me that they may be one as we are. (One)." (John 17:11)

If Jesus and God were one person, one being, one God, so was Jesus asking God (himself) to make the twelve disciples also into one person, one being, just as he and God are one? Or was he praying to Him that they may be united in purpose with God in precisely the same way that he was united with God?

In another place, Jesus said, "I do not pray for these (disciples) alone, but also for those who will believe in me through their words. That they may be one, as you Father are in me, and I in you; that they also may be one in us, that the world may believe that you sent me. And the glory which you gave me I have given them, that they may be one just as we are one." (John 17:20-22)

Hence, if someone is prepared to believe that Jesus and God together constitute one existential being, then they (he) must also be prepared to believe that at least twelve other persons, the disciples, also constitute component parts of the "One" divine being.

Furthermore, we read in the Bible, "He was received up into heaven, and sat down at the right hand of God." (Mark 16:19)

Here, the Bible clearly speaks of two different, distinct personages, metaphysically separated from each other. Only one of the two is God.

Any one claims that both of them are God, no longer has One God, but two!

2- The Son of God

What about Jesus calling himself “son of God” and calling God “his father”?

The term “son of God” is a translation of a Hebrew expression for honoring and tribute, not to meant to be taken literally. This term can be directed, in the Hebrew vernacular, to a prophet sent by God, or a righteous person close to God. This is how Jesus himself explained the term to the Jews, as is reported in [John 10:31-36](#). If the matter is like this, so, did other prophets share Jesus the same expression? Or was it used exclusively for Jesus? well, let us see what the Bible say about this matter:

“He (Solomon) will build a temple for Me. He will be My son, and I will be his father.” ([1 Chronicles 22:6-10](#)).

“Then you shall say to Pharaoh, thus says the Lord: ‘Israel (Jacob) is My son, My first born.’” ([Exodus 4:22](#)).

“For I (God) am a Father to Israel, and Ephraim (the son of Joseph the son of Jacob) is my first born.” ([Jeremiah 31:9](#)).

“Son of Seth, the son of Adam, the son of God.” ([Luke 3:38](#))

In numerous passages, we also find the Bible mentioning a plurality of sons of God. For example,

“The sons of God saw the daughters of men.” ([Genesis 6:2](#))

“Blessed are the peacemakers: for they shall be called the children of God.” ([Matthew 5:9](#))

According to the Bible, Jesus would ask people to call God their father as well as his. In [Matthew](#) we read, “Pray; our father in heaven.” ([Matthew 6:9](#)). While in [John](#), it is reported that Jesus said, “..I am ascending to my father and your father, to my God and your God.” ([John 20:17](#))

Clearly the literal meaning of a father who begets children is never meant. If so, then many prophets besides Jesus, in fact, any righteous believer and peace maker, are all equally begotten of God. God forbid! Rather, “Father” in the original context of the Hebrew Bible refers to God the Merciful Lord, the Cherisher and Sustainer of the worlds. There is no real fatherhood with God, nor a physical kinship between Him and Jesus or any Prophet or person. It does not befit the Divinity and the Majesty of God that he should beget or sire a son.

God is not a father of any creature and one must be careful not to degrade His Essence, which is eternal and divine, by describing him with a mortal and earthly attribute, such as “father” – even though a person may not intend it literally.

Incidentally, in the Bible there is another term for addressing a mortal, human being that is even greater than the term “son of God.” This term is “God” itself! For example, [Exodus 7:1](#) reads, “[So the Lord said to Moses: see, I have made you as God to Pharaoh, and Aaron your brother shall be your prophet.](#)”

Hence, if the title of Jesus in the Bible is “son of God,” then Moses ought to be referred to with the even greater title: “as God” itself.

Also, in the book of [Psalms](#), we are told that God addressed the judges of Israel as both “gods” and His children! “[I said you \(the judges\) are gods, and all of you are the children of the most High.](#)” ([Psalm 82:6](#)).

Surely, the literal meaning of the terms “son of God” or “as God” or “god”, when addressing a human in the Hebrew language, was never meant to be taken literally, but the figurative meaning. It is something unbelievable when one insists on calling Jesus the “son of God” and understanding it in a literal sense, while Jesus himself already clarified the true intended meaning of the term “son of God” when he addressed it to himself, and the term “god” when addressed to a human.

Though the explanation of Jesus for both terms “son of God” and “god” (when they addressed to a human) is clear and lucid, in practice it is only partially accepted! That is, his explanation for the true meaning of the human judges being called “gods” is acceptable but not his explanation for the true meaning of his being called the “son of God” Instead, still many insist that Jesus is a real, begotten son of God! And here is where the deviation from Jesus’ own teaching lies.

The explanation of Jesus is reported in [John 10:31-36](#), where Jesus and the Jews were arguing in the temple. The Jews picked up stones to throw at Jesus, so he said to them, “[I have done many good deeds \(i.e. miracles\) in your presence, which the father gave me to do; for which one of these do you want to stone me?](#)” The Jews answered him saying, “[We do not want to stone you because of any good deeds, but because of your blasphemy! You are only a man, but you are trying to make yourself God.](#)” because he told them that he was the son of God.

Surely, the Jews knew the exact meaning of “son of God” because their books were replete with this term in addresses to the prophets. However, in the episode of the temple mentioned above, the Jews were simply being argumentative.

And how, dear reader, did Jesus answer those Jews who accused him of blasphemy? It was a critical moment for Jesus to determine his real essence in front of those people, he to whom he was sent, whether he was an actual son of God or merely a human messenger? It is more than reasonable to assume that Jesus, at that moment, would not hesitate, nor be afraid or feel ashamed to declare his reality before them. Jesus would, by no means, willingly mislead or deceive the people by resorting to a false or politically expedient answer. Rather, his answer would be clear, comprehensive and conclusive. And it would be a proof for the true faith in him through generations till the time of his second coming, when all the truth will be manifested to those people living then.

Jesus answered them saying: “[It is written in your own Law \(Psalm 82:6\) that God said: “You are gods.” And if God called those people \(the judges\) gods, the people to whom](#)

His message was given. How then can you say of me, whom the father sanctified and sent into the world that I blaspheme because I said that I am the son of God?” (John 10:34-36)

Jesus cornered the Jews using a text from the Old Testament, **Psalms 82:6**. How could they accuse him of blasphemy and stone him for using the figurative meaning of the well-known Hebrew expression, “son of God”, while their book, **Psalms 82:6**, had called the judges of Israel, “gods”?

Jesus reminded those Jews about the figurative meaning of the term “son of God”; that it referred to one who was sanctified by and sent from God. Even the term “god” itself could be used free of any immortal connotations when referring to those to whom the message of God was given, such the Judges of Israel in **Psalms 82:6**, and Moses in **Exodus 7:1**. Luke also reported about the angel who spoke to Mary, the mother of Jesus, saying: “He will be great and will be called the son of the Most High God.” (Luke 1:32). Thus, Jesus was not a literal son of God, but a man to be called with such a title due to his greatness.

Finally, if Jesus used to say clearly about himself that he was “The son of man”. And he meant the figurative meaning when he used the term “The son of God” (John 10: 36). So, who then blaspheme? Is not he the one who considers Jesus a real son of God was begotten of him? And here is the risk of this faith and worst indeed is the destination!

3. The Trinity

At first, the Church fathers explained the Trinity to mean an equilateral of Gods. The God with three forms. They are co-equal, co-eternal Gods. God the father, God the son and God the Holy Spirit. Every one of them is a separate being or entity. Yet they are not three Gods but one God. It is three in one and one in three. None of them superseded the other.

This concept began to take shape in the second century and was formulated in emulation of popular pagan beliefs then prevalent throughout Mediterranean lands. The pagan trinity as recast into Church beliefs renders the one and only almighty God into a plurality of gods. It opposes logic and has no basis in any purported speech of God in any scripture.

Some of the later Church fathers, realized the depth of the discontent with the obvious pagan- multi gods of the Trinity. So, they thought up a more acceptable formula and cover up the pagan- multi gods with a token veneer of monotheism. They came with this:

“Trinity is not three Gods, God, Jesus and the Holy Spirit. But it is one God with three essential attributes, that God would not be existed without them. These three essential attributes of God are the existence (entity of the essence), the Mind (Knowledge, wisdom and speaking) and the Life (spirit). These three essential attributes were eternally existed with God without any beginning. It is impossible for God to be existed at any time without these three attributes. God is existed by his essence, speaks by his wisdom (his word), and lives by his spirit. He is one God, His Essence (person) is called the Father, His word, Knowledge are called the Son (Jesus) and His spirit is called the Holy Spirit.”

This new formula, coated with a gloss of monotheism, was the finalized concept of the Trinity. The Trinity's proponents deny the existence of three distinct gods in the guise of God, Jesus and the Holy Spirit. But they have chosen some essential attributes of God and divided them into three categories: The attribute of existence was directed to God's essence upon which they referred to Him as the Father; they combined the attribute of knowledge, wisdom and speaking into the attribute of the mind, and separated it from God's Essence as a separate entity sharing the divinity with God, and called it the son and directed it to Jesus; they also separated the attribute of life from God's Essence as a separate entity, sharing also the divinity with God, and called it the holy spirit and directed it to Him. And in this way, the holy spirit is God Himself, and Jesus also is God Himself, but he was called son because he came from God and was born of a human

mother. Thus, with a token veneer of monotheism, the essential polytheism of the trinity was masked. This new philosophy of the Trinity has no any supporting evidence from the words of God, nor from any prophet, or even from Jesus' words.

What about the other essential attributes of God, such as the attribute of omnipotence, power, majesty, greatness, etc.? Is it not impossible for God to exist at any time without all His essential attributes? Why were only three attributes chosen in deference to the rest, while all are equally essential?

God possesses the most perfect essence and attributes. None of God's messengers, Jesus included, ever described the knowledge, the word or the life of God are separate and distinct divine personalities. His attributes are not separate entities of His Essence, but they are inseparable from Him.

Let us explore this concept of Trinity further. Had it been the true reality of God, surely it would have been revealed to Adam in order that he may teach his children and humanity the truth about God. The same holds true as regard to Noah, Abraham, Moses and even Jesus. They would all do their best to expound the Trinity in clear terms so that people may truly know their God. Yet, there is no statement nor any text attributed to any messenger or prophet of God in the Bible speaking of or explaining the dogma of the Trinity! Even Jesus himself, who is presented as one of the three “forms” of God, did not know of this dogma, nor did he preach it. All the true believers before Jesus and during his lifetime died believing in God as One and only One, not one in three and three in one, because there was no reference whatsoever for this concept. And if the Trinity truly explains the reality of the divine, why did it only appear among people many years after Jesus’ ascension? Why did none of the previous messengers of God who came before Jesus ever speak of a Trinity? The Trinity is not just against the true and clear teachings of Jesus, but it is a false accusation against him. It is not supported or proven by Jesus’ own statements.

There are numerous Biblical passages that out-rightly oppose the idea of a Trinity. In **Mark 13:32**, Jesus said, “No one knows, however, when that day or hour will come, neither the angels in heaven, nor the son; only the Father knows.” How can it be that Jesus was the essential attribute of the knowledge of God, as the Trinity states, when in fact Jesus was negating his knowledge of the appointed day and hour to come? Was he then the knowledge of God without knowledge?! Also, in **Mark 11:12-13**, “Now the next day, when they (Jesus and his disciples) had come out from Bethany, he (Jesus) was hungry, and seeing from a far a fig tree having leaves, he went to see if perhaps he would find something on it. and when he came to it, he found nothing but leaves, for it was not the season for fig.”

If Jesus was really the Knowledge of God manifested in human form, surely he would have known about the season of the figs! Had there been any divinity in him, he would not have troubled himself and walked all that distance to see if, perhaps, he could find some figs. Jesus’ actions were distinctly human, utterly non-divine.

Matthew 4:8-9 says, "Again the devil took him (Jesus) up on an exceedingly high mountain, and showed him all the kingdoms of the world and their glory. And said to him, ‘All these things I will give you if you will fall down and worship me.’”

Was Jesus God even when he was tempted by the devil, as the above passage recalls? And was the devil offering God’s Kingdom to God Himself if God would “fall down and worship” the devil?

We previously cited **John 20:17**, wherein Jesus said, “I am ascending to my father and your father, and to my God and your God.” So, if Jesus himself admitted that he had a God, why do people then make a God of him in the Trinity? And if **Matthew** in **27:46** claimed, falsely, that Jesus said, “My God, my God why have you forsaken me?” ; so, if Jesus was God, a part of a trinity, was God here complaining to Himself? Was God asking of Himself some help in order to put Himself down from the cross? And if Jesus was God in the Trinity and he was dead for three days, should it not be that all the three

of the Trinity were dead also, since they are all one? Was there no God in the universe for three days, or there was a God but without knowledge because His knowledge (Jesus) was dead (for three days)? Glorified is God, the Lord of Honor and Power! He is free from what the polytheists attribute to Him.

Also, Jesus already made it very clear and direct about how his nation could attain salvation. He declared that they must believe in God as the only one true God and Jesus as His messenger. He said, “[And this is eternal life, that they \(the Jews\) may know you the only true God, and to know Jesus Christ, whom you have sent.](#)” (John 17:3). No belief in a trinity is included here. Only an uncompromising monotheism and a belief in Jesus, in full humanity, as God’s messenger.

What about the third side of the “Equilateral of Gods”: the Holy Spirit? How could the Trinity make the Life of God a separate and distinct person? While Luke in 11:13 narrated Jesus saying, “[If you then, evil know how to give good gifts to your children, how much more will your heavenly father give the Holy Spirit to those who ask him?](#)” In this text the Holy Spirit is something given by God to those who ask Him! So, if the Holy Spirit is God in the Trinity, would God here give “Himself” or “His Life” to those who ask? Or does God give a separate and distinct personality before those who ask? Or does God give away the “Life” and the third person according to the mythology of Trinity?

God is alive by His Essence, not by another thing. And the life of God is one of His perfect essential attributes, belonging to Him and inseparable from Him. It cannot be given away nor it is to dwell in people. The “Holy Spirit” is not a name of God nor of His Life, because He neither called Himself the “the Holy Spirit” nor did He describe “His Life” with such terminology.

The Holy Spirit is, in reality, one of God’s creations: the Angel Gabriel, he who was entrusted by God to reveal God’s words to His messengers and strengthen them. We also read and hear the terms “Spirit of God” or a “Spirit from God”, but none of these terms were meant to describe God Himself. Rather, they also pertain to the Angel Gabriel, or to

what the righteous experience of feelings of tranquility, enlightenment, and such like, also His support, guidance and inspiration. All the messengers of God, Jesus included, were supported by the Holy Spirit, Gabriel. None of them ever preached that the Holy Spirit was God Himself or His Life. Surely, the Holy Spirit that God gives to those who ask Him, as narrated in **Luke**, refers to a feeling of tranquility and guidance from God.

The only instance in the entire Bible that stated the dogma of the Trinity occurred (past tense) in **1 John**: “For there are three who bear witness in heaven. The father, the word, and the holy spirit; and these three are one.” (**1 John 5:7**)

But this verse is no longer present in any of the revised versions of the Bible. It was omitted by scholars who recognized it as a deliberate interpolation: a forgery that does not occur in the oldest of manuscripts. **1 John 5:7** now reads like this: “There are three witnesses. The spirit, the water, and the blood, and all three give the same testimony.”

What about “baptizing in the name of the father, and of the son, and of the Holy Spirit” (**Matthew 28:19**) ? Well even if Jesus said such thing, it does not prove the Trinity, because the verse speaks about names of three different persons, each having his own share in the baptism: God Himself, the son which is the righteous raised messenger, Jesus, and the Holy Spirit, the angel who supported Jesus in his mission.

Still another verse in Bible presents more of problem to those who insist upon belief in the Trinity. “Jesus was received up into heaven, and sat down, at the right hand of God.” (**Mark 16:19**)

The verse shows two separate, distinct entities beside each other. What about the third person, the Holy Spirit? Where is he? Should He not be sitting on the other side?! And if Jesus was the knowledge of God as the Trinity says, so was His knowledge sitting at His right hand?! These contradictions are unavoidable for those who persist in believing corrupt concepts of God. They want to be monotheists because monotheism is the natural belief in God as consistently taught throughout the scriptures. But at the same

time, they want to keep to their inherited tradition of the polytheistic dogma exemplified in the Trinity. When one thinks and speaks of the Trinity, one imagines three persons sitting beside each other. And when that Trinitarian wants to think or speak of monotheism, he has to merge the three into one God.

Yes, Jesus ascended to heaven, but a monotheistic belief precludes any implication of Jesus being God's co-equal. The right hand of God here does not mean equality, but signifying the high rank of Jesus in the sight of God. Since God is qualified with absolute Transcendence (God is above the heavens and all creatures), none is above Him or beside Him, and He is distinct and separate from all creation. While Jesus is within heaven. God raised Jesus up to heaven to save him alive from his Jewish enemies. Jesus is now subject to heavenly laws, away from the earthly laws. The two thousand years that have already passed here on earth count as just a few days up there. He will return to earth when his appointed death is near. Because Jesus, as a human being, must die and be buried in the earth. His second coming will correspond with the time of the coming of the False Christ, who will appear before the end of this present life with a false mission. Then, Jesus will kill this imposter, live for some more years, and eventually die and be buried. On the Day of Resurrection, he will be raised for judgment with all beings.

4- John 3:16

“For God so loved the world that He gave His only begotten son, that whoever believes in him should not perish. But have everlasting life.”

This verse is arguably the most famous verse of the Bible and has been translated into more than 1,100 languages. It is considered to contain the central message of the gospel. In context, there is actually nothing extraordinary about John 3:16. A dialogue took place between Jesus and a Pharisee Jewish leader, by the name of Nicodemus (see John 3:1-21). The problem is the quoting out of context.

One night, Nicodemus came to Jesus and confessed to him that he (Jesus) was sent by God, because of his miracles. Then Jesus answered him, “Most assuredly, I say to you, unless one is born again (born from above), he cannot see the kingdom of God” (John 3:3). Meaning, faith should be generated from above, heaven. And when a person beheld the heavenly truth, he would be as if born again. Nicodemus did not understand Jesus’ words. So he asked, “How can an old man be born again? He cannot enter his mother’s womb and be born a second time!” (John 3:4). So Jesus explained that he did not mean a physical rebirth, but a spiritual one. The human being be born again (spiritual birth) by knowing the truth that came with the heavenly inspiration, the spirit, and grasping it. So, unless a person is spiritually reborn, he will not recognize the truth of the divine. The spiritual rebirth can be physically seen through the effects of good deeds and behaviors, just as the wind can be seen by the effect of its blowing and sound (John 3:5-8).

But still Nicodemus did not comprehend Jesus’ answers. He said, “How can this be?” (John 3:9). Jesus, surprised, exclaimed, “You are a great teacher in Israel, and you do not know this?” (John 3:10). Then Jesus criticized the Jews’ ignorance and hardheartedness, saying, “I am telling you the truth: we speak of what we know, and report what we have seen. Yet none of you O Jews is willing to accept our message.^{3:11} You do not believe me when I tell you about the earthly things; how will you ever believe me then when I tell you about the heavenly (spiritual) things?” (John 3:11-12).

Then he confirmed in John 3:13 his connection to heaven. In other words, he did not appoint himself to the people, but he was the gift of heaven to them. For he shall be lifted up spiritually in a high rank among them, to free them from their wickedness and bring them out of the darkness to the light.

The problem was Nicodemus could not grasp what Jesus was saying. So, to solve this problem, Jesus employed another technique. He reminded Nicodemus about the Old Testament story of the earlier Jews with Moses (Numbers 21:5-9), a story that Nicodemus was surely aware of and understood.

Numbers 21:5-9 tells of how the Jews complained to Moses, saying, “Why did you bring us out of Egypt to die in this desert, where there is no food or water? We cannot stand any more of this miserable food.” So God sent poisonous snakes among the people as punishment. Many of them were bitten and died. The Jews then came to Moses and confessed that they had sinned with their disobedience and asked Moses to pray to God to take the snakes away. So he prayed for them. Then God had mercy on them, and gave to Moses the prescription for healing by faith. “Then God told Moses, to make a metal snake and put it on a pole, so that anyone who was bitten could look at it and be healed. So Moses made a bronze snake and put it on a pole.¹ Anyone who had been bitten would look at the bronze snake and be healed.”

Thus, Jesus drew a parable between his mission and that of Moses before him. In both cases God covered the Jews with his mercy and love, but in both cases, the Jews were ungrateful and recalcitrant. Jesus explained to Nicodemus, “As Moses lifted up the bronze snake on a pole in the desert. Even so, the son of man must be lifted up.” (John 3:14).

It was not the bronze snake that healed the ancient Jews, but by their faith that God would heal them by looking at the lifted bronze snake. Jesus in his discussion with Nicodemus used the story of the Jews of Moses’ time to prove to him that he was also a symbol of the heavenly mercy and love. And he would be also the solution for the sinning Jews of his time. Jesus said to him, “Whoever (of later Jews) believes in him should not perish but have eternal life.” (John 3:15).

Now the question to be asked is this: was Jesus telling Nicodemus that he would be lifted up physically for many years among the later Jews, just like the bronze snake? Surely not.

1. Although why God would instruct Moses to make a statue of a snake after He had revealed to that same Prophet, “You do not sin by making for yourself a carved image in the form of any figure...Do not sin by making a carved image in the form of anything” (Deuteronomy 4:16-18, 25) does not quite make sense.

And was he informing Nicodemus that he would also be as the lifted bronze snake that the later Jews should look at him while he is lifted up? Surely not. If the bronze snake was lifted up on a pole in the desert as a symbol for the sin of the ancient Jews, and it can be easily distinguished, realized and viewed, by the bitten ones even from a far distance, so would Jesus be lifted up physically also as a symbol for the sin of the later Jews just as the bronze snake? Surely not. If the healing from the bite of the real snakes was by a symbol of the same illness (the snakes), was Jesus also the same illness just like the bronze snake?

Surely not. So what type of lifting up Jesus was talking about? And how can he be easily distinguished and realized by the later Jews? Surely the apparent meaning of the story of the bronze snake does not befit Jesus, that he would be lifted up physically for years among the later Jews; otherwise he would also be a symbol of sin as the bronze snake was. Rather, Jesus was explaining to Nicodemus that just as Moses lifted up the snake on a pole as a mercy from God, to heal and save from death any bitten Jew who had looked at the bronze snake with faith, for the same mission with the later Jews, Jesus would also be lifted up spiritually in a high rank among them, in terms of prophet hood, honor, signs, the gospel and the support of the Holy Spirit, and the light that he brought with him to free them from their wickedness and bring them out of the darkness to the light. He was just a mercy from God to get them out of the darkness, and heal them from their sin when they had deviated from the teachings of Moses and other prophets. So, any later Jew who had faith in Jesus would not perish but have eternal life.

Why did God lift up Jesus in a high rank among the later Jews? The answer is **John 3:16**: “For God so loved the (Jewish) world...” He covered them with his mercy by sending the Messiah Jesus to them to bring them out from the darkness into the light. He wanted their salvation, not their condemnation (**John 3:17**) because His mercy precedes his wrath. For God so loved the (Jewish) world, that He sent to them His chosen servant, Jesus, that any Jew who believes in him should not perish spiritually but have everlasting life in the hereafter. But he (of those Jews) who does not believe is condemned already. (**John 3:18**)

So, [John 3:16](#) is a much misused and misunderstood verse. The "world" in the context of Jesus' mission is the Jewish world, as we have seen previously. Also, in [John 3:19](#), it says, "The light (Jesus) has come into the world but people (the Jews who did not believe in him) love the darkness," and in [John 17:11](#), Jesus said, "I am no longer in the world, but they are (the disciples) are in the world." Jesus never took his mission to other nations outside the Jewish community and nor did his faithful disciples. Also, we saw previously in [John 6:14](#), when the Jews saw the miracle of Jesus, they said, "Surely this is prophet who was to come into the world." Meaning to us, the Jews. So the world in [John 3:16](#) never meant the entire world or all the nations of the world, but only a certain nation.

Such a seemingly counter-intuitive and restrictive usage of the term "the world" occurs elsewhere in the Bible. For example, "And it came to pass in those days that a decree went out from Caesar Augustus that all the world should be registered." ([Luke 2:1](#)). "All the world" here means all the Roman world, Roman Empire, not those peoples and lands beyond the authority of Rome.

The word "gave" ([in John 3:16](#)) means "sent." God also gave Noah, Abraham and Moses to their nations before Jesus. Jesus, the Aramaic speaker, did not mean the sacrifice and killing. While "His son" means the chosen servant, close to God, as we have discussed at length previously. And as also has been discussed, Jesus was never the only son of God but he shared that title with several other true prophets of God.

As for the word "begotten" in the verse, it was never spoken by Jesus and nor did the author of John pen such a word. This is why this word is no longer found in the revised versions of the Bible. It was omitted upon revision by scholars who recognized it as a deliberate interpolation. It was a forgery not found in the earliest of manuscripts. It does not befit the Divinity and the Majesty of God that he should beget or sire a son, like earthly creatures do.

The word "whoever" in [John 3:16](#) means whoever believe in Jesus from his nation, the Jews. Did he not say, "I was not sent except to the lost sheep of the people of Israel"

(Matthew 15:24)? And was he not used to send his disciples with the following instructions? “Do not go to any Gentile [non Jew] territory or any Samaritan towns. Instead, you are to go to the lost sheep of the people of Israel.” (Matthew 10:5-6)

5- John 14:6

Jesus said, *“I am the way, the truth, and the life; no one goes to the Father except by me.”* Of course, in context, this verse makes perfect sense: in order for a person to go to his God, he needs a way for that. The ways to God are His prophets and messengers. So, in order for that person to receive God’s mercy and salvation, he needs first obey and follow His designated prophet. And the prophet at that particular time was Jesus Christ.

John 14:6 was an answer from Jesus to unexpected question from the disciple Thomas! The whole context was a dialogue took place between Jesus and his disciples in John 14:1-6. The author reported that Jesus asked his disciples “Do not be worried and upset. Believe in God and believe also in me.” (John 14:1). Then Jesus started to talk in parables to them, “There are many rooms in my father’s house, and I am going to prepare a place for you. And after I go and prepare a place for you, I will come back and take you to myself, so that you will be where I am.” (John 14:2-3) Here, Jesus was encouraging his disciples to remain steadfast in faith, so they can be with him in the hereafter. Then he immediately continued saying to them “You know the way that leads to the place where I am going.” (John 14:4). Here, Jesus was emphasizing to them that he would be going to heaven and that they too would know the way to there, through keeping their faith in him. “Believe in God and believe also in me.” (John 14:1).

The disciple Thomas, however, did not understand Jesus’ parable. “Lord, we do not know where are you going; so how can we know the way to get there?” (John 14:5). So Jesus made clear for him, saying, “I am the way, the truth, and the life; no one goes to the Father except by me.” (John 14:6).

Meaning, keeping the faith in him is the way to God. Surely Jesus was a way to God, not only for the disciples, but also for the whole Jewish nation. The Jews who did not accept the way (i.e. Jesus), God would not accept their faith or their deeds, because no Jew at that time could go to God except through the Messiah, Jesus. And those Jews who rejected Jesus, they were actually rejecting God who sent Jesus to them as a way to Him.

So, **John 14:6**, “I am the way, the truth, and the life; no one goes to the Father except by me,” is appropriate for every Messenger of God, not only Jesus. Every messenger was a way to God because He sent His Messengers to be followed and obeyed. Every Messenger is the embodiment of the truth due to his being inspired by God. Every Messenger is the life because if any one of his people believed in and followed him, they would attain good in this worldly life and in the Hereafter. Hence, no one from the people to whom God sent a messenger could come to God except through that messenger.

To put it crudely, **John 14:6** is yesterday’s news, when Jesus was the way, appropriate and exclusive for the Jews of his time. Jesus did not cater in his address for anyone but his target audience, “the lost sheep of the house of Israel.”

Still, he did not abandon considering later generations. For, he had announced another way to God to succeed his own.

6- **John 14:26**

Jesus said, *“But the counselor, the Holy Spirit, whom the father will send in my name, will teach you all things and make you remember all that I have said to you.”*

Here, Jesus specified the counselor to come after him was the Holy Spirit, not a human messenger! But, elsewhere he prophesied about two different counselors to come after him, each with their particular assigned tasks to do.

In **John 16:12-14**, mention is made of the "Spirit of Truth", an inspired human being to come after Jesus. His assigned job was to proclaim a new message which was never spoken by Jesus. While **John 14:26** talks about the coming of the "Holy Spirit", the Angel Gabriel, with a different job assignment: to teach the disciples and remind them of what Jesus had spoken – as they did not record his words in writing.

7- **Matthew 28:19**

Jesus said to his disciples, *“Go therefore and make disciples of all the nations baptizing them in the name of the Father and of the Son and of the Holy spirit.”*

And in **Mark 16:15** Jesus said to his disciples, *“Go into all the world and preach the gospel to every creature.”*

Also, in **Luke 24:47**, Jesus said to his disciples, *“And that repentance and remission of sins should be preached in his name to all nations beginning at Jerusalem. ”*

Is it not clear here that Christ’s message should extend over the whole earth and to all the nations, all the ethnic groups on the globe? Actually, this is but another example of the confusion that resulted from fallible human efforts to produce the gospels of Jesus’ behalf. Devoid of inspiration and personal eyewitness, anonymous authors appeared 30-60 years after the ascension of Jesus to put their words in his mouth, basing their testimony on uncertain narrations, rumors and hearsay, and copying from each other and others’ writings. The proofs for all of this are as follows:

1. Scholars doubt the authenticity of **Mark 16:15**, and all the additional verses that end the gospel, from **Mark 16:9** to **Mark 16:20**, because both the syntax and style argue strongly that they were written by someone other than Mark. Besides their glaring absence in the earliest gospel manuscripts from the fourth century. The oldest copies of Mark’s Gospel end at **16:8** while the manuscripts used by the King James translators had the much longer ending.

2. Every author claims that those words of Jesus were his last words to his disciples just before his ascension. But each author has reported a totally different statement.

3. The three authors have not even agreed about the place where Jesus has spoken his last words to his disciples nor the scene of his ascension. **Matthew** has reported that the disciples went to Galilee where Jesus had told them to go. And that Jesus spoke to them at the hill there (28:16) and he reported nothing about Jesus' ascension. While the original author of **Mark** ended his gospel stating that Galilee was the suggested meeting place (16:7) and he mentioned nothing about the meeting or the ascension. But the author who extended the gospel of **Mark** speaks as if the disciples remained at Jerusalem, and Jesus appeared to them there as they were eating. And after he had talked with them, he ascended up to heaven, meaning they saw his ascension (Mark 16:14-19). As for **Luke**, he gave the scene of Jesus' last speech to his disciples at Jerusalem (24:33-36), and for his ascension, he has chose Bethany. "Then he led them out of the city as far as Bethany, where he lifted up his hands and blessed them. As he was blessing them, he departed from them and was taken up into heaven. And they worshiped him and went back into Jerusalem." (24:50-52).

If the three authors have disagreed about one of the main facts in the first life of Jesus on earth — the ascension, to heaven — and every one of them has written according to his thinking regarding the route and the scene of his ascension, it is no surprise also to see every author differing as to the scenario for Jesus' sending his disciples to all the nations just prior to his ascension.

On the other hand, we see the author of **John** has reported that Jesus said to his disciples, "Peace be with you. As the Father sent me, so I send you." (John 20:21). A sending to "all nations" is not stated as in the previous three gospels. Only to where Jesus was sent would the disciples also be sent. And Jesus was not sent except to the lost sheep of the house of Israel. He had never called at any neighboring nation. Furthermore, John has not reported any thing about the ascension.

4. **Luke**, in his book, **Acts of the Apostles**, contradicts himself in his Gospel. He already confirmed in the Acts the idea that Jesus never asked his disciples to go to other nations, but they should go only to the Jews. He reported about a man in Caesarea named Cornelius, a captain in the Roman army. He was a religious man; he and his whole family worshiped God instead of pagan idols as Romans were accustomed to do. He also did much to help the Jewish poor and was constantly praying to God. This man had a vision informing him that God was pleased with his prayers and charity and that he should send some men to bring Peter to his house to hear from him. Peter, on the other hand, also had a vision of something coming down from heaven that looked like a large sheet containing in it all kind of four-legged beasts as well as birds of the air. A voice instructed him to kill and eat the animals, but Peter said, “Not so, Lord! For I have never eaten anything common or unclean.” The voice said to him, “What God has cleansed you must not call common.” While Peter was still trying to understand what the vision meant, the spirit instructed him to get ready and to not hesitate to go with those men who were sent by Cornelius. The following day, Peter arrived in Caesarea where Cornelius was waiting for him together with relatives and close friends. Peter was welcomed and, as he entered the house, he said to the many people gathered, “You yourselves know very well that a Jew is not allowed by his religion to visit or associate with Gentiles but God has shown me (in a vision) that I must not call any person common or unclean.” (**Acts 10:1-29**).

This is clear proof that the disciples had no intent in proselytizing to Gentiles, nor did Jesus ever ask them to “go to all nations.” Cornelius’ case was a peculiar one in so far as he, a righteous non-Jew, received guidance from God through a vision. But the exception only proves the rule. It was only this vision which convinced Peter to put aside the Jewish prejudice and speak to the Gentiles who were living amongst the Jews at the same territory.

5. **Luke** also reported in Acts that some of the followers of Jesus who had become scattered following their persecution and the murder of Stephen went as far as Phoenicia, Cyprus and Antioch, taking the message only to the Jews they found there. It was only

those followers who were from Cyprus and Cyrene when they had come to Antioch, who took it upon themselves to preach to the Greeks (11: 19-20)

So, the followers of Jesus at Antioch became divided into two camps: the majority who already knew the fact that the message of Jesus was not a universal one, but a local one for the Jews only, and a minority (from Cyprus and Cyrene) who, entirely of their own volition went about preaching to both Jew and non-Jew.

As for the apostles at the original Church in Jerusalem, they had remained unwavering in following their master, Jesus, by limiting their teachings to their fellow Jews. Remember, Jesus had refused to call the Gentiles to the Kingdom of God, despite them both living amongst his own community and surrounding his community geographically. There is no report what so ever of Jesus ever reaching out, so-to-speak, to the neighboring nations of Assyria, Rome, Greece, Persia or Arabia.

Therefore, when the news of Antioch reached the disciples at Jerusalem, they sent Barnabas. When Barnabas arrived at Antioch, he saw how God had blessed the people, was gladdened and urged them all to be faithful and true to Christ (Acts 11:22-23).

6. In the language of the Bible, “the world” does not always mean the whole world, but the particular nation being spoken about, as has already been seen in Luke 2:1: “And it came to pass in those days that a decree went out from Caesar Augustus that all the world should be registered.” “All the world” here means only the Roman Empire.

7. And there are many other passages still, besides Matthew 15:24 wherein Jesus tells his disciples, “I was not sent except to the lost sheep of the people of Israel,” which clearly delineate the ethnic boundaries of Jesus’ mission such as:

“Do not go to any Gentile territory or any Samaritan towns. Instead, you are to go to the lost sheep of the people of Israel.” (Matthew 10:5-6).

“When they persecute you in one town, run away to another one. I assure you that you will not finish your work in all the towns of Israel before the son of man comes.” (Matthew 10:23).

“Bethlehem in the land of Judah, you are by no means the least of the leading cities of Judah; for from you will come a leader who will guide my people Israel.” (Matthew 2:6).

“She will have a son and you will name him Jesus because he will save his people (Israel) from their sins.” (Matthew 1:21).

“He came to his own country, but his own people did not receive him.” (John 1:11).

“(Jesus answered :) We must go on to the other villages around here (in Palestine); I have to preach in them also because that is why I came.” (Mark 1:38).

Chapter two

Falsely Jesus

The Fake image of Jesus in the New Testament

In three years, Jesus, through his own words and deeds, had painted a true portrait of himself. And, as his life on earth began with controversy, born as he was miraculously through a virgin birth, so to it ended in controversy. The Jews, due to their envy, ensured Jesus' portrait became blurred. To that affect, they plotted against him and attempted to kill him. They were afraid that their nation, their fellow Jews, may attach Jesus' true portrait to their hearts. They were plotting to kill him, and God too was plotting but to save him; and God is the Best of those who plot.

There is no written record by Jesus himself that we can refer to about the mysterious final act of his life on earth. The only available records from Christians are the four gospels, which were written some 30- 60 years after the ascension of Jesus. These gospels are merely biographical accounts of Jesus, were produced through purely human efforts; fallible endeavors, that relied and composed from narrations, rumors and hearsay; copying from each other's works and the works of others, because their authors were not eyewitnesses. The greatest of those rumors that spread among people that time was the Jews' saying in boast "We killed Jesus, then was resurrected." But in fact, they killed him not, nor crucified him, though it so appeared to them. And those who differ in this matter are full of doubts. They have no certain knowledge, they follow nothing but conjecture. For surely; they killed him not. (more discussions about the crucifixion are coming in this chapter)

The gospels of Matthew and Mark tell us that there was no apostle at all being present as an eyewitness that can testify what happened exactly at Jesus' mysterious final act of his life on earth. **Matthew 26:56 and Mark 14:50** both said, "Then all the disciples left him

and ran away.” The author of John tells us that, Jesus already told his disciples that he would hide from them for a little while, and that he would appear again because he would go to heaven. “A little while, and you will not see me; and again a little while, and you will see me, because I go to the father.” (John 16:16). And also predicted the flight of his disciples. “Indeed the hour is coming, yes has now come, that you will be scattered, each to his own, and will leave me alone. And yet, I am not alone, because the father is with me.” (John 16:32)

So, if we try to analyze some of what the authors of the gospels have reported, about the mysterious final part of Jesus’ life, we observe the following:

1. All the disciples escaped, fearful of the Jews. Jesus himself had already predicted their escape. The Jews succeeded in spreading the rumor of Jesus’ crucifixion among the people and his disciples, all of whom did not know that God had rescued him. Jesus did not give them any details about the rescue, in order to stop the news reaching his enemies, the Jews. But he did give them some allusions to his survival such as: “But I will see you again and your hearts will rejoice.” (John 16:22), “But you will see me. Because I live, you will live also.” (John 14:19), “But I am not alone, because the father is with me.” (John 16:32), “Be of good cheer, I have defeated the world (the Jews).” (John 16:33). But he wanted the crying of his disciples and their sadness to occur before the people, so that the Jews would not doubt. “Most assuredly I say to you that you cry and weep, but the world (the Jews) will be glad; you will be sad, but your sadness will be turned into gladness... now you are sad, but I will see you again and your hearts will rejoice, and you joy no one will take from you.” (John 16:20,22).

2. Since the disciples were not present. And since Jesus did not give them any details about his rescue. Therefore, the only explanation they would have when they were told that Jesus was alive, was to believe that he was resurrected.

3. The reaction of the disciples when they heard that Jesus was alive was not to believe in such a thing (Mark 16:11) And when they saw him, they were terrified, thinking that they

were looking at a ghost (Luke 24:37). Meaning, Jesus never told his disciples that he would be killed and that after three days he would rise again. Otherwise, the disciples would have just waited for him expectantly on the third day with joy. It was God's miraculous rescuing of Jesus that made them react the way they did.

4. It seemed, and God knows best, that Jesus was hiding somewhere (either in a cave in one of the mountains, or another place of refuge), during the time between the coming of the troops to arrest him and his first appearance after the event of the crucifixion. “A little while, and you will not see me; and again a little while, and you will see me, because I go to the father.” (John 16:16). The Jews could not go to that place where Jesus was hiding, nor the disciples of Jesus. He challenged the Jews and said to them, “You will look for me, but you will not find me, because you cannot go where I will be.” (John 7:34), and he also said to them, “I am going away, and you will seek me, and will die in your sin. Where I go you cannot come.” (John 8:21). And he said to his disciples, “But I tell you now what I told the Jews; you cannot go where I am going.” (John 13:33).

And it also seemed, and God knows best, that the place, where Jesus hid for three days, is the place that he symbolized it as “the heart of the earth” that is to say, the Jewish heartland. And he likened it to the belly of the great fish where the prophet Jonah remained for three days. He said to the Jews, “For as Jonah was three days and three nights in the belly of the great fish, so will the son of man be three days and three nights in the heart of the earth.” (Matthew 12:40).

And it also seemed, and God knows best, that Jesus was disguising in his first appearance, after the event of the crucifixion, Sunday. This can be understood from the narration in John 20:14-17 that there was a face-to-face conversation between Mary Magdalene and Jesus outside the tomb early Sunday morning. She was supposing him to be the gardener. Why could not she recognize either Jesus' shape or his voice? Why was she supposing him to be the gardener? The only answer, if that really happened, is that he was not resurrected in the first place, but that he was perfectly disguised in voice and appearance as a stranger farmer. Then, after giving Mary cause to believe he was other than who he

really was, Jesus spoke to her with his normal voice, whereupon she recognized him. So she ran towards him to express her excitement and happiness at seeing him, but he stopped her. **Luke** also reported (24:13-32) that on that same day, Sunday, Jesus appeared to two of his followers who were traveling on the road to a village called Emmaus. They were talking about the things which had happened as Jesus drew himself near to them and began to accompany them. He asked them about their conversation and they answered him. Approaching the village some seven miles away, Jesus, still unrecognized by his two followers, indicated that he would keep traveling farther. However, the two men invited him for dinner, since it was late and Jesus accepted the invitation. He took some bread, blessed and broke it, and gave it to hosts. It was at that precise moment that his two followers recognized him, but he disappeared from their sight.

Why did they not recognize their teacher all the way while they were conversing with him? Because he was perfectly disguised, neither his shape nor his voice was familiar. Jesus' followers only recognized him when he blessed the bread as he was previously known to do.

5. The disguising of Jesus in order to see his disciples, and not giving any details about what and how things occurred, appears to have been for security reasons until he depart from this world. He already prophesied that Peter will deny him three times (**Matthew 26:34**). Also, we have just read of how he disappeared from the sight of his two followers when they recognized him **Luke (24:31)**. (more details about the crucifixion will follow).

6. This is a remarkable point. If Jesus really had died on the cross and was raised after three days, then it would be a great opportunity for him when he appeared to his disciples to preach to them the doctrine of the atonement and the redemption, and to ask them to preach it to people. But there was nothing of that at all!

If all the four authors of the gospels have reported in full detail some things about Jesus that are not important, why then have they not reported any important teaching from Jesus on his last day on earth concerning his death to save man kind? In his last chance

with his disciple, not a word they reported about the savior who poured his blood on the cross! All they reported was that, before Jesus departed from this earth, he wanted them to make people his disciples, baptize them, obey his commands and preach the Gospel and the message of how to repent and forgive (Matthew 28:19-20; Mark 16:15; Luke 24:47; John 20:23). The omission should in reality come as no surprise because there was no death, no resurrection, no atonement and redemption, and nothing of that sort at all. But unfortunately, from this nothingness, a fake image of Jesus was thus painted:

“The Christ Jesus according to the flesh was Israelites, who is over all, the eternally blessed God. He is the exact likeness of God. He always had the nature of God, but he did not think that by force he should try to be equal with God. Instead of this, of his own free will he gave up all he had, and took the nature of a servant. He became like man, and appeared in human likeness. So he is the visible likeness of the invisible God. But he is the Man Christ Jesus, the mediator between God and men. As to his humanity, he was born of the seed of David; and declared to be the son of God with power, according to his divine holiness, by the resurrection from the dead. He was the spiritual rock that went with Moses and his people to drink from it. When the right time finally came, God sent his own son, born of a human mother and lived under the Jewish Law. But God did not compassionate for His own son, He delivered him to redeem those who were under the Law. Because God's way now of putting people right with Himself has been revealed. It has nothing to do with Law. God puts people right only through their faith in Jesus. Who was offered by God so that by his sacrificial death he should become the means by which people's sins are forgiven only through their faith in him, who loved us and gave his life for us. Never by doing what the Law requires. For if a person is put right with God through the Law, would mean that Jesus died for nothing. Jesus became a curse for us because the scripture says, “Anyone who is hanged on a tree is under God's curse.” But by becoming a curse, he has redeemed us from the curse that the Law brings. Because those who depend on obeying the Law live under a curse. For the Law was introduced in order to increase wrongdoing; but when sin increased, God's grace increased much more. Jesus died for the wicked at the time that God chose to show us how much he loves us. It

was while we were still sinners, Jesus did not take the blood of goats and bulls to offer as a sacrifice; rather he took his own blood and died to obtain eternal salvation for us. Because sins are forgiven only if blood is poured out. We were God's enemies, but he made us his friends through the death of his son. Because just as all people were made sinners as the result of the disobedience of one man (Adam). In the same way, they will all be put right with God as the result of the obedience of the one man (Jesus). That means, God was making all mankind his friends through Jesus, and He did not keep an account of their sins. And if Jesus has not been raised from death, then we have nothing to preach and you have nothing to believe. And we are shown to be false witnesses of God, because we have testified of God that He raised Jesus from death whom He did not raise. If our hope in Jesus is good for this life only and no more, then we deserve more pity than anyone else in the world. So if you confess that Jesus is Lord and believe that God raised him from death, you will be saved. This includes everyone, because there is no difference between Jews and Gentiles; God is the same Lord of all. For Jesus will come down from heaven with a shout, with the voice of the archangel, and with the trumpet of God. And those who have died believing in Jesus will rise to life first; then we who are living at that time will be gathered up along with them in the clouds to meet Jesus in the air. And so we will always be with him. So then encourage one another with these words.”

Deconstructing this fake image of Jesus

By a personal initiative, and an invented lie, Satan has helped him at it. A falsifier has painted this fake painting of Jesus. It gives a horrible conception of both God and Jesus. It shocks anyone with an innate, sound mind and sound heart. The attributes of God in this part of the New Testament is a contrast to the attributes of God in the Old Testament and His attributes in the four Gospels — in addition to Jesus also being distorted into a paganized mould. However, upon careful examination for this painting, that does not contain even one word from Jesus' words at all, we notice the following:

1. This falsifier was the first corrupter of the reality of Jesus. He even showed him in a mix of different images, such as: “He was over all, the eternally blessed God.”, “He was the exact likeness of God”, “He had the nature of God, but he did not think that he should try to be equal with God”, “He gave up all he had, and became like man, appeared in human form, and took the nature of a servant”, “He is the visible likeness of the invisible God”, “But he is the Man Christ Jesus, the mediator between God and men”, “He was declared to be the son of God with power, according to his divine holiness, by the resurrection from the dead.” All these different images of Jesus were new inventions. They were originated from the inventor himself. He also corrupted the Hebrew term “son of God” from meaning a chosen person near to God to a distinct deity alongside God, just as a real father and a real son sitting beside one another.

This conception of Jesus raises several inescapable questions: How many Gods are there? Is it one for the sake of monotheism? Or two Gods, one a greater father God and the other is lesser son God besides his father? Is this really what is in the mind of a common Christian, just as with a common pagan idolater? It is just a confused dogma than can more accurately be coined as “monopolytheism.” Jesus was not responsible for such a confused dogma. He never preached such polytheistic pagan-like mythology. Jesus himself, his disciples, the original followers of Jesus and the successors to the apostles of Jesus: none of them ever preached a heavenly divine Jesus. None of the words of Jesus that were recorded in the four gospels spell out divinity for him in any way, shape or form. Instead, Jesus’ words only ever portrayed him as purely human messenger to the house of Israel.

So, Jesus was betrayed twice. The first time by Judas who was inspired by Satan to betray his teacher. The second by this falsifier who was also inspired by Satan to betray the original teaching of Jesus. He succeeded to present of a fake Jesus and lead people away from the truth of the genuine one into his own false theology. So, if the painting of Jesus that you are hanging in your heart is the fake one of that falsifier, you already have associated Jesus with God in His divinity. And this is the worst sin that God never

forgives, if you die upon it. So please, start to seek the genuine Jesus. It will lead you to the way to salvation.

2. Another deceiving mythology, invented by this falsifier, was the theology of the atonement and redemption. It is the idea of a sacrificed savior, and the blood of a transformed savior washing away sins and granting eternal life. This mythology was originated neither from Jesus, nor from his disciples, but from this falsifier himself. It was entirely his own invention. Never was it based upon any divine revelation. He was influenced by the similar mixture of many cultures, and the ancient pagan religion of the god Mithras in the city of his birth, Tarsus. He borrowed the pagan theology of the atonement and redemption from this pagan Mithraism, one of the most popular religions of the Roman Empire in the first century; he made it the backbone for his philosophy and marketed it in the pagan world of gentiles. This Mithras was the son of the pagan god who saved the world by sacrificing a bull, and through its blood the world was purified. He was called a mediator. So it was that this falsifier borrowed this idea of purification by blood from Mithraism and then applied it to Christianity, claiming that sins are forgiven only through blood sacrifice. He took Mithraism up a step, from a sacrificial bull to a sacrificial man-God, representing a real son for God. This son was the exact likeness of God and had God's nature, and called by him a mediator too. While God the father was a cruel father who, in order to have mercy on humanity and save the world, had to sacrifice His son without mercy! The problem that this falsifier brought to Christianity is this:

How many Gods are there? Is it only one God? If so, did He just kill Himself (suicide)? This mythology suggest that Almighty God cannot forgive the sin of Adam unless He commits suicide, after He chooses to come down to earth to offer Himself to be killed on the cross and taste death. So, God corrected a mistake (Adam, eating from the forbidden tree) with an even greater mistake: killing Himself (suicide). Glory be to God above all what they ascribe to Him.

Or were there more than one God, just as the pagans believe? Father and His son, the one to be sacrificed for the sake of humanity, as is Mithras the son of the pagans' god,

who had killed a bull to save the world! Any way you look at it, there is a problem. If one God, it would be considered that he committed suicide. If two Gods, it is a polytheism creed. If Jesus was just a human prophet, how could a mere human wash away sins and grant eternal life? The answer is that God already had rescued Jesus from death, and raised him into heaven.

3. Was Jesus a curse? And does the Law of God bring curses upon men? This is precisely what the falsifier had suggested and, in doing so, he betrayed the teaching of Jesus. His own warped philosophy was thus: As Jesus was hanged upon a tree, he must have been cursed because the scripture says, “Cursed is everyone who is hanged on a tree” (Deuteronomy 21: 23)

What the scripture actually says is this, “If a man has committed a sin worthy of death. And he is put to death, and he was hung on a tree. His body shall not remain overnight on the tree, but it should be buried that day. For he who is hanged is a cursed of God.” (Deuteronomy 21:22-23)

What if an innocent man was unjustly hanged to death on tree, would he be cursed? Surly not. So the scripture talks about the criminal who was sentenced to death. It has nothing to do with what this falsifier is trying to impute to Jesus, when he manipulated the scripture out of context to fit his false claim (of an accursed Jesus and the curse of the Law). So If Jesus was hanged on a tree, as this inventor believed, was he hanged as accursed criminal?

This falsifier exploited the rumor that were spread by the Jews, that they had killed Jesus then was resurrected; he has put more focus on the alleged death and resurrection of Jesus and manufactured a paganized teaching for Christianity; one where the gift of salvation can be fast-tracked — by faith alone — without any behavioral requirement or legal obligation. For this forger claimed that the Law of God, which He gave to man as a pattern of worship, was introduced in order to increase wrongdoing. To the extent that it would bring a curse to those who act depend on it. This is not true. The law of God was

not introduced to increase wrongdoing, but to establish the system of worshipping God through faith and deeds. God had created humanity different from angels. The human being is by nature subject to erring. But the best of those who commit sins are those who repent because they realize their mistake and grieve over them. They turn to God in order that He may forgive them, for God is the most forgiving, most gracious, most merciful. It is not befitting God to have a son and to sacrifice him in order to wash away the sins of man with his blood, as the pagan gods did.

But it was this falsifier who formed his own particular teaching, up a step from blood of a bull as in Mithraism to the blood of the “son of God” according in his own pagan doctrines. He falsely claimed, “God delivered His son to redeem those who were under the Law. Because a person is put right with God only through faith in Jesus, who loved us and gave his life for us, never by doing what the Law requires. For if a person is put right with God through the Law, it means that Jesus died for nothing. Jesus became a curse for us. He has redeemed us from the curse that the Law brings to those who depend on obeying the Law.”

This falsifier opposed God, the One gave the Law. He opposed Jesus, the one who had said, “Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill. For assuredly, I say to you, till heaven and earth pass away, one jot or one tittle by no means pass from the law till all is fulfilled.” (Matthew 5:17-18).

And he also opposed the disciple, James the brother of Jesus, who said, “But do you want to know, O foolish man, that faith without works is dead?.. And by works faith was made perfect.. You see then that a man is put right with God by works, and not by faith alone.” (James 2:20, 22, 24).

4. This falsifier fraudulently claimed that all of mankind were God’s enemies! That new born babies were born sinners as a result of the disobedience of Adam. Because of this, the innocent baby is born contaminated by that sin. Then, only some 2000 years ago, God found a solution to stop this enmity between Him and mankind, and made us His

friends by sacrificing his own son! So, as a result of Jesus' obedience, we were put right with God, who made all mankind His friends through Jesus, regardless of their sins. This falsifier was the first one to introduce the concept of original sin and the inheritance of that sin of Adam. These concepts raise many questions, such as:

when God created man, did He know that man would commit sins due to the free will that He already granted him? If the answer is yes, that He indeed knew that Adam would sin (because He did not create Adam as an angel), then what, during all those thousands of years between Adam and the time of Jesus, was the solution to the problem of the alleged inherited sin? Was God, all those years, trying to convince his alleged son to sacrifice himself to cover up this expected sin? But then, in the end, God felt compelled not to show compassion for His own alleged son as the forger claimed? Is not God always all-pardoning, all-forgiving, the most gracious and the most merciful? Cannot God forgive a sin without harming any one? In what state did that forger hold the millions of people before Jesus all over the world who never heard about the alleged savior and never believed in his mythology?

Or God, glory to Him, did not know that Adam would sin, so He tried to cover up this human defect with the blood of His alleged son? Glory be to God! He is free from all that this forger has ascribed to Him. Many other questions remain. Such as why are you, the dear reader and everyone else for that matter, in any way responsible for the sin of Adam? How can one be considered guilty for something they knew nothing of and where not involved in? And how a person is put right with God, through a sacrifice that issued from another person, millions of people did not feel it, and did not interact with it psychologically and practically?

In any civilized law, people are not supposed to be punished for something they have no control over. So, is man more just than God who allows the inheritance of the alleged original sin? If Satan already succeeded to mislead many people during previous centuries through pagan creeds, how is it that the people of this later century who are more literate and educated find it acceptable to inherit and believe in such heresies and mythology that

underrate the might of the true God? Nowhere in the words of God can we find such a concept of an inherited original sin. The sin of Adam and Eve was forgiven immediately as soon as they both realized their mistake and immediately repented. God was in no need to wait until the time of Jesus to forgive the sin of Adam. And there was no need for blood to forgive such sin, since He is the most forgiving. He never inspired any of His messengers – Jesus included – as regards any notion of an original sin. Even the words of Jesus himself never spilled out such a creed. The teaching of God as regards sins has always remained consistent: everyone is responsible for his own sin. There is no inheritance in sins between father and son, mother and daughter. In [Ezekiel 18:20](#), we read, “[The soul who sins shall die. The son shall not bear the guilt of the father, nor the father bear the guilt of the son.](#)” And [Jeremiah 31:30](#) similarly reads, “[But every one shall die for his own sin.](#)”

5. This falsifier plotted against Jesus to destroy his teaching. In fact, there are not texts he wrote that give the actual teaching of Jesus. Instead, he plotted to spread his own philosophy, and his own brand of pagan Christianity in the Gentile world. God too plotted: to expose the lies and deceptions of this falsifier through his own writings, in order that anyone seeking the truth could notice his falsehood and deceptions. This falsifier taught that the whole function of Jesus is centered on his alleged death and resurrection. He said, “[And if Jesus has not been raised from death, then we have nothing to preach and you have nothing to believe. And we are shown to be false witnesses of God, because we have testified of God that He raised Jesus from death whom He did not raise.](#)” Thus, he placed all his eggs in one basket, gambling with his credibility by making his own version of Christianity totally dependent upon faith in the alleged crucifixion. (“[If Jesus has not been raised from death, then we have nothing to preach and you have nothing to believe.](#)”)

So, it is easy for anyone who really has the intention in his heart to seek the truth to short-cut to it. If it can proven that Jesus was rescued by God, then the falsifier’s forgery and false witness is exposed. (more details about the crucifixion will follow within the

coming subjects). Here are some verses that clearly state that Jesus used to avoid the plot of his Jewish enemies to kill him, with a surety that God in the end would rescue him. He even prophesied to both the Jews and his disciples about God's rescuing him, and that it would occur in two phases, as follows:

In **John 7:32-34**. When the Pharisees and the chief priests sent some guards to arrest Jesus, he said to them, “I shall be with you a little while longer, and then I go away to Him who sent me. You will look for me, but you will not find me, because you cannot go where I will be.”

So, when was the prophecy of looking for Jesus by the Jews fulfilled? Was it while he on earth, or while he was in heaven? Surely it was while he on earth. They never looked for him after the event of the crucifixion. In fact, there is a verse indicates that Jesus had already told his disciples that the world (the Jews) would not see him upon his appearance from hiding, and the ban would continue till he ascend to heaven. He said to his disciples, “I will not leave you orphans; I will come to you. A little while longer and the world (the Jews) will see me no more, but you will see me. Because I live, you will live also.” (**John 14:18-19**).

If Jesus' prophecy when he said to the Jews, “You will look for me” means while he on earth, so did the Jews find him or not? If one believes that the Jews already found and killed him, then one must also believe that Jesus was talking nonsense and his prophecy when he said to the Jews, “but you will not find me, because you cannot go where I will be.” was false! But if one believes that Jesus was telling the truth about the prophecy of looking for him, while he was on earth, and they would not find him, then that person must also believe that Jesus was not found and was not killed, but that God rescued him. One cannot have it both ways.

Then Jesus confirmed the previous prophecy in **John 7: 34** to his disciples at the last supper, after Judas had left. He said, “My children, I shall be with you a little while longer.

You will look for me; but I tell you now what I told the Jews; you cannot go where I am going.” (John 13:33). In this prophecy there are three considerations:

- 1- Jesus would go somewhere alone, shortly after the last supper.
- 2- The disciples would look for Jesus after he had disappeared from them.
- 3- Neither the Jews, nor the disciples can go to the place where Jesus was hiding.

So, when Jesus had challenged the Jews and said to them, “You cannot go where I will be.” (John 7:34). And when he also said to them, “Where I go you cannot come.” (John 8:21). Also, when he said to his disciples, “You cannot go where I am going.” (John 13:33), he did not mean by the place, where he was going, heaven. Because, the Jews looked for him before the event of the crucifixion while he was still on earth, and after the event, Jesus suddenly appeared to his disciples only. No Jew ever looked for Jesus during his appearance period till he ascended to heaven, and this means that the place of refuge was on earth. The same thing with the disciples, when Jesus prophesied and said to them, “My children, I shall be with you a little while longer. You will look for me” this prophecy of looking for him by the disciples had to be fulfilled, and they would look for him while he was still on earth. They never looked for him after his ascension. And why should they look for him while they know that he was in heaven? Because they were present at his ascension? (Luke 24:50-51). But heaven would be the second phase of rescuing Jesus. In the first phase, Jesus would go somewhere for a while, no one would see him. He already challenged both the Jews and the disciples, and said to them, “You cannot go where I am going.” (John 13:33). Then after the event of the crucifixion, he would walk out of that place, ready to go to the second phase, the ascension to heaven. “I will not leave you orphans; I will come to you.” (John 14:18). So, the disciples would see him. “But you will see me. Because I live, you will live also.” (John 14: 19). But the Jews will see him no more. “A little while longer and the world (the Jews) will see me no more.” (John 14: 19). This meaning is supported with another text in John where Jesus said to his disciples, “A little while, and you will not see me; and again a little while, and

you will see me, because I go to the father.” (John 16:16). In this text, there are three considerations:

- 1- Absence of Jesus away from the eye sights of his disciples, a little while after he had talked to them. (as occurs in a previous prophecy in John 13:33, “My children, I shall be with you a little while longer.”)
- 2- The absence period is short and no one will see him during this period. (as occurs also in the previous prophecy in John 13:33, “you cannot go where I am going.”)
- 3- The disciples will see Jesus after the absence period, because he would go to heaven.

How long was the absence period and where? Well, if John 16:16 says, “And again a little while, and you will see me, because I go to the father.” And John 20:17 says that Jesus appeared to Mary Magdalene, early Sunday morning and said to her, “But go to my brethren and say to them 'I am ascending to my father and your father, and to my God and your God.'” This means that the disciples did not see Jesus from the time after the troops came to arrest him, during the judicial proceedings for the person who was arrested, the crucifixion's day, and on Saturday. As for the Jews, will see him no more, as we saw before in John 14:18-19, “I will not leave you orphans; I will come to you. A little while longer and the world (the Jews) will see me no more, but you will see me. Because I live, you will live also.”

As for the place where Jesus was going to hide, away from the eye sights, for a short period of time, it seemed, and God knows best, it is the place that Jesus already hinted to it as "the heart of earth," in the narration of Matthew 12: 40. “For as Jonah was three days and three nights in the belly of the great fish, so will the son of man be three days and three nights in the heart of the earth”, which means the Jewish heartland (such as a cave in one of the mountains, or any other place of refuge). Jesus was not alone in that place, but God was with him. “But I am not really alone, because the father is with me.” (John 16:32). The narration of Matthew indicates that Jesus would stay in the heart of the

earth, three days safe from all the dangers that surrounded him, just as Jonah remained safe from all dangers that surrounded him in the belly of the great fish. Both Jonah and Jesus came out alive, because God already rescued them from death miraculously.

If the matter was like this, so, the area of the "heart of the earth", as **Matthew** mentioned in his text, by no means it signifies the tomb, where the body of the crucified person was laid, as many people believe today, for the following reasons:

- 1- When Jesus prophesied and said to the Jews, “You will look for me, but you will not find me, because you cannot go where I will be.” Did the Jews look for Jesus when he was a corpse in the tomb so that we can ascertain that the "heart of the earth" signifies the tomb? Or they looked for him while he was still alive? In this case, the "heart of the earth" by no means signifies the tomb, but the saved place, where Jesus was hiding.
- 2- Jesus said to the Jews about that place, “But you will not find me, because you cannot go where I will be.” (**John 7:34**), “I am going away, and you will seek me, and will die in your sin. Where I go you cannot come.” (**John 8:21**). While the tomb was at the Jews' disposal. Pilate already gave them an authority over the tomb. He said to them, “You have a guard; go your way, make it as secure as you know how. So they went there and made the tomb secure, sealing the stone and setting the guard.” (**Matthew 27:65-66**).
- 3- Prophet Jonah was alive in the belly of the great fish. While the person who was put in the tomb was dead.
- 4- If the body was put in the tomb about sunset on Friday, when the Sabbath was about to begin (**Luke 23:54**), then it remained in the tomb for only one day, Saturday, which is not close enough to concur with Jonah's three days in the belly of the great fish. On the other hand, Jesus going to the hiding place in the Jewish heartland, “the heart of earth,” during the night of the last supper till Sunday, make him approach the period of Jonah in the great fish.

5- The People knew about the tomb, and that there was a body inside it. They could have gone there at any time, while no one could go to the place where Jesus was hiding.

Jesus also prophesied to his disciples that God would by no means would let him down, at the time when they themselves would let him down at a most critical moment. He said, “Indeed the hour is coming, yes has now come, that you will be scattered, each to his own, and will leave me alone. And yet, I am not alone, because the father is with me.” (John 16:32).

And in Luke 11:29-30, when the Jews crowded around Jesus asking him a miracle, he got angry at them and prophesied saying, “How evil are the people of this generation! They ask for a miracle, but none will be given to them except the miracle of Prophet Jonah. In the same way that the prophet Jonah was a sign for the people of Nineveh, so that son of man will be a sign for the people of this generation.” What was the thing that made Jonah a sign to the Ninevites? The answer is in the Book of Jonah 1:15, 17 and 2:1,10, where it the Bible says, “So they picked up Jonah and threw him into the sea, and the sea ceased from its raging... Now the Lord had prepared a great fish to swallow Jonah. And Jonah was in the belly of the fish three days and three nights... Then Jonah prayed to the Lord God from the fish's belly... So the Lord spoke to the fish, and it vomited Jonah onto dry land (alive).” This was the miracle of Jonah. He was thrown to the deadly sea, but God rescued him. Then he became by this miraculous rescue a sign to the Ninevites. So, in the same way, Jesus prophesied that he too would be rescued like Jonah by God. Then he would become by the miraculous rescue a sign for the people of his generation. But if Jesus was already crucified, as the forger claimed, then he would be a false messiah. Because he already told the Jews thus: “The only sign to prove to you that I am the messiah is the sign of Jonah.” As Jonah was rescued, he would also be rescued.

Also, after Jesus had rebuked the scribes and Pharisees and described them as snakes and sons of snakes, sons of those who murdered the prophets, they will not escape the condemnation of hell. And had told them that how often he wanted to gather the Jews together but they were not willing. So, he prophesied to them saying, “See! Your house is

left to you desolate; for I say to you, you shall see me no more till you say, 'Blessed is he who comes in the name of the Lord'" (John 23:31-39).

But the counter plot of Jesus to avoid the Jews' plot till the coming of the hour to leave this world was as follow:

"After this, Jesus traveled in Galilee; because the Jewish authorities there were wanting to kill him." (John 7: 1).

Questioning the Jews: "Did not Moses give you the law, and yet none of you keeps the law? Why do you seek to kill me?" (John 7: 19).

He used to rebuke them for seeking to kill him. "But now you seek to kill me, a man who has told you the truth which I heard from God. Abraham did not do this." (John 8:40).

"From that day on the Jewish authorities made plan to kill Jesus. So Jesus did not travel openly in Judea, but left and went to a place near the desert, to a town named Ephraim, where he stayed with the disciples." (John 11:53-54).

"Then the Pharisees left and made plans to kill Jesus. When Jesus heard about the plot against him, he went away from that place.." (Matthew 12:14-15).

Finally, God foretold Jesus through His Divine inspiration that He would thwart the murderous plot of the Jews and raise him up to heaven. "Now, before the feast of the Passover, Jesus knew that the hour had come for him to leave the world and go to the Father..." (John 13:1)

6. This falsifier knew what to do to spread his teaching among the gentiles. He granted a space in paradise for anyone who would confess that Jesus is Lord and that God raised him from death. He said, "The invitation is for everyone, because there is no difference between Jews and Gentiles; God is the same Lord of all." This teaching is made all the more attractive because it is devoid of "the burden of the law", without any accountability due to sins. In essence, entry into paradise is subject to no more than acceptance of the

alleged son of God as one's personal savior – he who washed away sins with his blood and resurrection. Re-branding of Jesus' message with such creed, explains why it spread so rapidly and superficiality.

But God already sent his message to the human mind in order to work over his soul, to straighten the soul on the right path. He already showed man what is wrong and what is right. Indeed he succeeds whose mind purifies his soul when he obeys and performs what God ordered, by following the true faith and doing good deeds. And indeed he fails whose mind does not purify his soul when he ignores what God has ordered, by rejecting true faith for polytheism, or doing every kind of evil wicked deed.

7. Finally, this falsifier had become convinced that Jesus would return back while he, the forger, was still alive. He prophesied that Jesus would come down from heaven with a shout, with the voice of the archangel, and with the trumpet of God. Those who have died believing in Jesus will rise to life first. Then this inventor and his followers who are still alive and breathing that time, will be gathered up along with them in the clouds to meet Jesus in the air. Now, 2,000 years have passed since the prophecy, but nothing happened as this falsifier had prophesied, while his soul has long since descended. And at judgment day, will be called to account for deceiving the nations.

Chapter three

The Falsifier

Who was this falsifier?

His identity will become clear from the following references for his own pagan doctrines from his own writings:

The Christ Jesus according to the flesh was an Israelite who was also the eternally blessed God (Romans 9:4-5). He is the exact likeness of God (2 Corinthians 4:4). He always had the nature of God, but he did not think that by force he should try to be equal with God. Instead of this, of his own free will he gave up all he had, and took the nature of a servant. He became like a man and appeared in human likeness (Philippians 2:6-7). So he is the visible likeness of the invisible God (Colossians 1:15). But he is the man, Christ Jesus, the mediator between God and men (1 Timothy 2:5). As to his humanity, he was born of the seed of David; and declared to be the son of God with power, according to his divine holiness, by the resurrection from the dead (Romans 1:3-4). He was the spiritual rock that went with Moses and his people to drink from it (1 Corinthians 10:4). When the right time finally came, God sent his own son, born of a human mother and lived under the Jewish Law (Galatians 4:4). But God did not compassionate for His own son, He delivered him (Romans 8:32) to redeem those who were under the Law (Galatians 4:5). Because God's way now of putting people right with Himself has been revealed. It has nothing to do with Law. God puts people right through their faith in Jesus (Romans 3:21-22) who was offered by God so that by his sacrificial death he should become the means by which people's sins are forgiven only through their faith in him (Romans 3:25-26). Who loved us and gave his life for us. (Galatians 2:20) Never by doing what the Law requires. (Galatians 2:16) For if a person is put right with God through the Law, it means that Jesus died for nothing. (Galatians 2:21) Jesus became a curse for us. because the scripture says, "Anyone who is hanged on a tree is under God's curse." But

by becoming a curse, he has redeemed us from the curse that the Law brings (Galatians 3:13). Because those who depend on obeying the Law live under a curse (Galatians 3:10). For the law was introduced in order to increase wrongdoing; but where sin increased, God's grace increased much more (Romans 5:20). Jesus died for the wicked at the time that God chose (Romans 5:6) to show us how much he loves us. It was while we were still sinners (Romans 5:8) that Jesus did not take the blood of goats and bulls to offer as a sacrifice; rather he took his own blood and died to obtain eternal salvation for us (Hebrews 9:12). Because sins are forgiven only if blood is poured out (Hebrews 9:22). We were God's enemies, but he made us his friends through the death of his son (Romans 5:10). Because just as all people were made sinners as the result of the disobedience of one man (Adam) in the same way they will all be put right with God as the result of the obedience of the one man (i.e. Jesus) (Romans 5:19). That means, God was making all mankind his friends through Jesus, and He did not keep an account of their sins (2 Corinthians 5:19). And if Jesus has not been raised from death, then we have nothing to preach and you have nothing to believe. And we are shown to be false witnesses of God, because we have testified of God that He raised Jesus from death that He did not raise (1 Corinthians 15:14-15). If our hope in Jesus is good for this life only and no more, then we deserve more pity than anyone else in all the world (1 Corinthians 15:19). So if you confess that Jesus is Lord and believe that God raised him from death, you will be saved. This includes everyone, because there is no difference between Jews and Gentiles; God is the same Lord of all (Romans 10:9-12). For Jesus will come down from heaven with a shout, with the voice of the archangel, and with the trumpet of God. And those who have died believing in Jesus will rise to life first; then we who are living at that time will be gathered up along with them in the clouds to meet Jesus in the air. And so we will always be with him. So then encourage one another with these words. (1 Thessalonians 4:16-18).

Yes, the falsifier is Paul, the founder of Pauline Christianity. This is a fact of history, his replacement of the genuine Christianity with another, polytheist, Gentile-wide and, pagan role for Jesus. The main role of Jesus in the Jewish world (as Jesus himself announced) was to bring them out of the darkness and into the light. He said, "The light (Jesus) has

come into the world but people (the Jews who did not believe in him) rather than the light. Because their deeds were evil. Anyone who does evil things hates the light and will not come to the light, because he does not want his evil deeds to be shown up. But whoever does what is true comes to the light in order that the light may show that what he did was in obedience to God.” (John 3:19-21).

In his role to bring the Jews out of the darkness and into the light, Jesus worked on them for more than three years. Moving from town to town preaching the true Gospel in their temples and their synagogues: to fulfill the law (Matthew 5:17); to call the sinners to repentance (Matthew 9:13); to show them the true path to salvation by believing that there is only one God, and Jesus is His messenger. (John 17:3), as well as by keeping the commandments - faith alongside deeds (Matthew 19:16-17).

Then when the common Jews started to believe in him, the Pharisees and chief priests formed a council in order to decide what to do to stop this young man, Jesus. Because if they were to let him continue preaching, everyone would believe in him, causing the Roman authorities to take action and destroy their temples and their nation.

During their council meeting a High Priest named Caiaphas suggested to kill Jesus. His reason being: “It is better for you to have one man die for the people, instead of having the whole nation (the Jews) destroyed.” (John 11:45-50). They even made plans to kill Lazarus as well, whom Jesus had raised from the dead, because on his account many Jews were rejecting them and believing in Jesus (John 12:10-11).

The pagan world was faced with a tribulation in the form of a man named Paul. He introduced them to a mixture of heavenly scriptures with Satanic, earthly inspiration, then mixed together with the alleged blood of Jesus. Truth, Law, and encouragement to do good deeds were not ingredients in this mixture. They were removed because they cannot be combined in a mixture of falsehood. Paul produced a new brand of faith that he claimed was not his own, but had come to him by personal inspiration from the alleged resurrected Jesus - even though he had never met him during his lifetime.

Paul claimed that his brand of faith was actually more advanced than what Jesus preached during his lifetime. In fact, he thought himself to be the great interpreter of Jesus' mission, having explained it in a way that Jesus himself never did!

Who was Paul?

We know about Paul not only from his own letters, but also from the book of **Acts**, which was written by **Luke**, the admirer and missionary companion of Paul, who was also the author of the Gospel. But the information given by Paul about himself needs to be looked at through a lens of skepticism, because everyone has strong reasons for portraying himself in the best light possible. While the author of the book of **Acts** was clear and direct with his purpose and reason of writing the **Acts**, it was also a dedication to the same man Theophilus. Meaning, it was not an inspired book, but a man-made book littered with discrepancies. It cannot be a source of belief simply because it was a pure human effort. Although **Luke** had accompanied Paul on two missionary trips, he did not present Paul in the same light Paul presented himself in his letters.

Paul was, at first, called Saul of Tarsus (**Acts 9:11**) He gave information about himself as follows: "I am a Jew born in Tarsus in Cilicia, (in Asia Minor) a citizen of no mean city." (**Acts 21:39**), "I myself am an Israelite, a descendant of Abraham, a member of the tribe of Benjamin." (**Romans 11:1**) "I was circumcised on my eighth day. I am an Israelite, a Hebrew of the Hebrews. As far as keeping the Law is concerned, I was a Pharisee." (**Philippians 3:5**)

The young Saul left Tarsus and came to the Land of Israel. He said, "I am a Jew, born in Tarsus, but brought up in this city (Jerusalem) as a student of Gamaliel. I received strict instruction in the Law of our fathers and was just dedicated to God as are all of you who are here today." (**Acts 22:3**).

Paul was a citizen of Tarsus, used to be called Saul of Tarsus, and had claimed to be a Roman citizen. (**Acts 16:37; 22:25**). Which would mean that his father was a Roman

citizen. So, surely that meant he moved to Jerusalem when he was already a young man, not a young child?

Paul and the early followers of Jesus

Jesus and Paul never met. They did not know each other. Paul started to appear in the picture with the disciples and followers of Jesus after the ascension to heaven. **Luke** reported in his book, **The Acts**, many incidents regarding the relation between Paul and the early followers of Jesus, as well as Paul himself did in his letters. All these narrations by the two require research and analysis. The first appearance of the name Saul (who later became Paul) was in the book of **Acts 7**. He was involved, to some extent, in the death of Stephen, one member of the groups who worked with the disciples.

Stephen opened the door!

The story claims that Stephen was a man full of faith, the Holy Spirit, and was richly blessed by God. According to the story, he performed great miracles and wonders among the people. But he was opposed by some Jews who were members of the synagogue of the freedom, which had Jews from different locations who started arguing with Stephen. But the Spirit gave Stephen much wisdom that when he spoke, they could not refute him. So they bribed some men to say, “**We heard him speaking against Moses and against God.**” In this way, they stirred up the people, the elders, and the teachers of the Law. They seized Stephen and took him before the Council. Then they brought fourth some men to tell lies about him. They said, “**This man is always talking against our sacred temple and the Law of Moses. We heard him say that this Jesus will tear down the temple and change all the customs which have come down to us from Moses.**” All those who were sitting in the council affixed their eyes on Stephen and saw that his face looked like the face of an angel!” (**Acts 6:5-15**).

The High Priest asked Stephen, “**Is this true?**” Stephen answered with a lengthy speech about Abraham, Moses, David and Solomon, and then he said to them, “**How stubborn**

you are! How heathen your hearts, how deaf you are to God's message! You are just like your ancestors: you too have always resisted the Holy Spirit! Was there any prophet that your ancestors did not persecute? They killed God's messengers, who long ago announced the coming of his righteous Servant. And now you have betrayed and murdered him. You are the ones who received God's Law that was handed down by angels, yet you have not obeyed it." (Acts 7:1-53).

Now for the shock in the following narration!

"As the members of the Council listened to Stephen, they became furious and ground their teeth at him in anger. But Stephen, full of the Holy Spirit, looked up to heaven and saw God's glory and Jesus standing at the right hand of God. And said, 'Look, I see heaven opened and the son of man standing at the right hand of God.'" (Acts 7:54-56).

With a loud cry the Council members covered their ears with their hands. Then they all rushed at him at once, threw him out of the city, and stoned him. The witnesses laid down their clothes at the feet of a young man named Saul. They kept stoning Stephen as he called out to the Lord, "Lord Jesus, receive my spirit." He knelt down and cried out in a loud voice, "Lord! Do not charge them with this sin." He said this and died (Acts 7:57-60). And Saul approved of his murder (Acts 8:1).

Is it not questionable that Stephen claimed to have seen God and Jesus standing next to his right side, instead of sitting as Mark 16:19 relates? Or perhaps Stephen just wanted to prove that Jesus was not always sitting at the right hand of God! All the Prophets and messengers of God, including Jesus himself, did not have the chance to see heaven opened for them, nor God for that matter. Was Stephen more righteous than Jesus and the prophets? Stephen claimed that he had seen two distinct personages next to each other, that means he already individualized each one with his own limited magnitude, space, and direction. What about the third God of the Trinity? Where was He? And how was it possible for Jesus to have been "standing on the right hand of God" if they (God and Jesus) are one and the same entity, as the Pauline Christians believe today? Anyway,

Stephen would deserve the stoning as far as the Jews might be concerned for claiming to have seen two personages of God. Or he would deserve stoning from the Trinitarian's perspective due to his acknowledging only two personages rather than three. Glory be to God above how they described Him.

Of course, any book on the surface of the earth, that without divine sources, is fallible. But the claim of Stephen is a really farfetched. And the problem lies in how people would believe such claims to be fact. How is it narrated in a so-called "book of God" as a fact, when it is in fact against the natural way in which God has created mankind, that no vision can encompass God? Furthermore, it is against the Biblical texts as stated in the following verses: "No one can see me and stay alive." (Exodus 33:20). "No man has ever seen God." (John 1:18). "No one has seen God at any time." (1 John 4:12). "And the Father Himself, who sent me, has testified of me. You have neither heard His voice at any time, nor seen His form." (John 5:37).

Even Paul himself wrote, "He alone is immortal; He lives in the light that no one can approach. No one has ever seen Him; no one can ever see Him." (1 Timothy 6:16).

Another problem with Stephen is that the author reported him to be neglecting the true God and, therefore, called upon the servant Jesus only. In the text, he called out to the Lord, "Lord Jesus, receive my spirit. Lord! Do not charge them with this sin." (Acts 7:59-60) In his speech, Stephen considered Jesus as a righteous servant, but when the stoning began, he called upon him as a deity, ascribing him with God's divinity. It is difficult to understand that the author of the book of Acts presented Stephen first as a man full of faith and the Holy Spirit, richly blessed by God and full of power, but by the end, he was presented as a polytheist who was blaspheming! Perhaps Stephen simply opened the door to Jesus for the young Saul who was standing there, guarding the clothes at his feet and hearing Stephen calling Jesus!

Paul persecuted the followers of Jesus

The author of the book, **The Acts**, told us that the young Saul (Paul) approved of the murder of Stephen. And that very day the church in Jerusalem began to suffer cruel persecution. All the believers, except the apostles, were scattered throughout the provinces of Judea and Samaria (**Acts 8:1-2**). Then he reported the story of the persecution four separate times in the book of Acts:

The first account is in chapter **8** as reported by the author. He continued to tell us that, “Saul tried to destroy the Church; going from house to house, he dragged out the believers, both men and women, and threw them into prison.” (**Acts 8:3**). Surely, this young man, Saul, cannot do this on his own, unless he was authorized by some authority. Was he acting on behalf of the High Priest?

The second account is in chapter **9**. The author recorded the connection between Paul and the High Priest saying, “Then Saul, keeping up threats and murder against the disciples of the Lord. He went to the high priest and asked letters from him to the synagogues of Damascus, so that if he found there any followers of the way of Jesus, he would be able to arrest them, both men and women, and bring them back to Jerusalem.” (**Acts 9:1-2**).

The third account is in chapter **22**. The author recorded Paul’s personal account of his experience as given before the angry Jews in Jerusalem. Paul said, “I was dedicated to God as are all of you who are here today. I persecuted to death the people who followed this way. I arrested men and women and threw them into prison. The high priest and the whole Council can prove that I am telling the truth. I received from them letters written to fellow Jews in Damascus, so I went there to arrest these people and bring them back in chains to Jerusalem to be punished.” (**Acts 22:3-5**).

The fourth record of the persecution is again given by Paul himself in his own defense in a speech addressed to King Agrippa in chapter **26**. Here, he says these words, “I myself

thought that I should do everything I could against the name of Jesus. That is what I did in Jerusalem. I received authority from the chief priests and put many of God's people in prison; and when they were sentenced to death, I also voted against them. Many times I had them punished in every synagogue and compelled them to blaspheme; and being exceedingly enraged against them, I persecute them even to foreign cities.” (Acts 26:9-11).

What is the real secret of the relation between Saul and the High Priests? The story is full of mysteries, but surely, it was the High Priest's main plan, who was not only an official authority over the Temple, but he was, in effect, a chief with his own armed force who gave permission to Saul to act on his behalf. Another questions can be arise, such as: Who gave the young Saul the power to threaten and attempt to murder the disciples? Why did Paul suddenly have the idea to cleanse Damascus, the non-Jewish city, from the followers of Jesus while Judea was still active with the new movement on the way of Jesus? What is behind such a motive? Did not the disciples remain in Jerusalem, with other followers scattered throughout the provinces of Judea and Samaria? If Saul (Paul) kept threatening and attempting to murder the disciples of Jesus, how many did he kill other than Stephen? And if he was going from house to house dragging out men and women throwing them into jail, was there still room in Jerusalem's jail for the men and women of Damascus to be brought back to Jerusalem? How many followers of Jesus did Saul expect to find in the synagogues of Damascus? Was he equipped with enough power to bring them all back in chains as prisoners, all the way to Jerusalem? Or he just took with him some anonymous false witnesses, selected them by himself? But definitely, through this official relation between Saul and the High Priests, Saul was in the advantageous position to carry out his own plan.

The alleged conversion of Saul on the road to Damascus

The story of Paul's alleged conversion to Christianity or “the turning point” in his life was on the road to Damascus, while he was on his way there to arrest the followers of Jesus, men and women, and bring them back in chains to Jerusalem to be punished. The story is

also recorded in the book of **Acts** in three separate occurrences. The three narrations are full of discrepancies and confusion. In any sort of investigation, the one who tells the truth keeps unchanged in his statements even with repetitions, making it very hard for anyone to accuse him of giving false witness. But the one who pretends to be speaking the truth, surely he will be easily exposed by having to repeat his story until it sticks, so to speak.

The first narration is in **Acts** chapter **9**, as related by the author. He said, “As Saul was coming near the city of Damascus, suddenly a light from heaven flashed around him. Then he fell to the ground and heard a voice saying to him, ‘Saul, Saul! Why are you persecuting me?’ And Saul said, ‘Who are you, Lord?’ And the voice said, ‘I am Jesus whom you are persecuting. It is hard for you to kick against the goads.’ So Saul, trembling and astonished, said, ‘Lord, what do you want me to do?’ And the Voice said to him, ‘Arise and go into the city, and you will be told what you must do.’ And the men who were traveling with Saul stood not saying a word; they **heard the voice** but they **saw no one**.” (**Acts 9:3-7**).

The second account is in **Acts**, chapter **22**. The author continued recording Paul’s personal account of his experience as given before the angry Jews in Jerusalem. Paul said, “As I was traveling and coming near Damascus at about noon, suddenly a great light from heaven flashed around me. I fell to the ground and heard a voice saying to me, ‘Saul, Saul why are you persecuting me?’ So I answered, ‘Who are you Lord?’ And he said to me, ‘I am Jesus of Nazareth, whom you are persecuting.’ Now those who were with me indeed **saw the light** and were afraid, but they **did not hear the voice** of the one who was speaking to me. So I said, ‘What shall I do, Lord?’ And the Lord said to me, ‘Arise and go into Damascus, and here you will be told all things which are appointed for you to do.’” (**Acts 22:6-10**).

The third record is in **Acts** chapter **26**. The author continued recording Paul’s personal account in his own defense before King Agrippa. He said, “**I went to Damascus with authority and commission from the chief priest**. At midday, O King, along the road I saw

a light from heaven, brighter than the sun, shining around me and those who traveled with me. And when we all had fallen to the ground, I heard a voice speaking to me and saying in the Hebrew language, ‘Saul, Saul why are you persecuting me? It is hard for you to kick against the goads.’ So I said ‘Who are you, Lord?’ And he said, ‘I am Jesus, whom you are persecuting. But rise and stand on your feet; for I have appeared to you for this purpose, to make you as my servant and a witness both of the things which you have seen and of the things which I will yet reveal to you. I will rescue from the Jewish people, as well as from the Gentiles, to whom I now send you, to open their eyes and to turn them from darkness to light, and from the power of Satan to God, that they may receive forgiveness of sins and an inheritance among those who are sanctified by faith in me.” (Acts 26:12-18).

There is no doubt that Paul was an intellectual, enlightened, active, influential and a philosopher. He was proficient and clever in that he did not enter Christianity through the door of the disciples. Instead, he chose the main door: he entered through Jesus himself, and appointed himself as an apostle and Jesus’ spokesman, away from the authority of the disciples. So no one could question him. Stephen had opened the door to Jesus for him. Paul saw it was acceptable for people to accept the claim of seeing God himself and Jesus standing next to his right side. Paul also claimed that he saw Jesus, and had a direct line with him; through this direct line, and by his own techniques and patience, he succeeded to achieve his dream of having an ideological leadership in the society; through his own church that was different from the church of the disciples, and his own doctrines that were different from Jesus' doctrines. He took some items from Jesus' life, such: his miraculous birth, rumor of his alleged death and resurrection, the ascension and the returning and mixed them with some elements of the faith of the most popular, classic superstitious religions of pagan cults and created his very own new religion. So, instead of Paul truly converting to Christianity, he converted Christianity to his own thoughts and philosophy. Paul’s Christianity has remained a great trial for nations ever since. It was the will of God that allowed Satan to use Paul to bring this great trial to

test people. It will remain so until the second coming of Jesus when all the truth about him will be clearly manifested again for all to see.

Jesus already reminded people to be aware of such false prophets. He said, “For false Messiahs and false prophets will appear; they will perform great miracles and wonders in order to deceive even God’s chosen people, if possible. Listen! I have told you this ahead of time” (Matthew 24:24-25) and he also said, “Many will say to me in that day (Day of judgment) ‘Lord, Lord, have we not prophesied in your name, cast out demons in your name, and done many wonders in your name? And then I will declare to them, I never knew you; depart from me, you who practice lawlessness!’ (Matthew 7:22-23).

Surely Paul will be the first one. And whatever the hearsays that Luke wrote about his very few miracles is just proving the warning of Jesus about him. As well as in (John 5:43) Jesus already prophesied about this self appointed messenger, who came in his own name (Paul) he said, “I have come in my father’s name, and you do not receive me; if another comes in his own name, him you will receive.”

Who is the person who came in his own name, and had more coverage in the new testaments than Jesus or even his disciples? The answer is Paul. So those who choose on their own will be doomed, because of not adhering to any warning or reminder, and just keeping with their inherited faith. Indeed they failed the great trial. But those who choose by their own will to be blessed, because they already seek the truth and take hold of it, indeed they pass the test.

Discrepancies in the narrations of the alleged conversion

Let us return to Paul’s history, from being a Pharisee to a Christian. Let us take an in depth look at all the narrations:

1. **In the first narration** in Acts 9:3-7, there is a record about the men who were traveling with Paul that **they had heard** a voice and **saw no one**. But **in the second narration**, in Acts 22:6-10, the testimony of the witnesses of Paul was reversed. **They**

saw a light and did not hear a voice. In the third narration, Acts 26:12-18, Paul omitted any mention of the testimony of his witnesses. Even in a regular court of law, such contradictory testimonies would be held suspect and dismissed.

2. In the first and the second narrations, only Paul fell to the ground and the men who were with him, remained standing. They were speechless in the first narration and were just afraid in the second. But in the third narration, Paul and all his men had fallen to the ground. Such contradictory testimonies would be thrown out of any court of law.

3. The author of the Acts in the first narration and Paul in the second narration, both testified that when Paul asked Jesus saying, “What shall I do, Lord?” and Jesus told him to do absolutely nothing other than to go to Damascus, where he would be told “all things” that he should do. The reader should keep in mind that the men who were traveling with Paul did not fall to the ground in these two narrations, they were standing (awake) and afraid. So, this might be the reason for Paul to show Jesus not telling him anything on the road, rather than asking him to go to Damascus (where he would be told alone). Both the author of the Acts and Paul showed Jesus as if he had no time to tell Paul what to do at that alleged instance.

But in the third narration, Paul wanted to show us as if Jesus had enough time, in contrary to the first and the second narrations. Because, Jesus already told Paul about all things that he should do in detail, while they were on the road. Also, the reader should keep in mind that the men with Paul in this third narration had fallen to the ground with him. (Not awake. In this case, there was no need for Paul to go to Damascus to be told what he must do. And no one can ask him for any witness for Jesus’ speech on the road, because all his men had fallen to the ground.) Again a case like this in a simple court of law would be held suspect and hence dismissed because of the contradictory statements of Paul about the place where he was informed by Jesus. Was it on the road or in Damascus?

4. If we continue reading **the first narration** by the author, we will find that when Paul went to Damascus to find out what he should do, a man named Ananias was sent by Jesus, entered the house where Paul was, and placed his hands on Paul and said to him, “Jesus had sent me so that you might see again and be filled with the Holy Spirit.” (Acts 9:17). Paul stood up and was baptized. He stayed for a few days with the believers in Damascus and preached in the synagogues there. After many days, he went to Jerusalem (Acts 9:18-20, 23, 26).

And when we continue reading **the second narration** by Paul himself, and because he was addressing his speech to Jewish people, he gave a role in this narration to that Jewish man, named Ananias, and showed him highly respected by all the Jews living in Damascus. He simply made it suitable for his audience, the Jews, and brought absolutely no mention about the Gentiles. He said, “In the city was a man named Ananias, a religious man who obeyed our Law and was highly respected by all the Jews living there. He came to me, stood by me, and said, ‘Brother Saul, see again.’ At that very moment I saw again. He said, ‘The God of our fathers has chosen you to know His will, to see His righteous Servant (Jesus), and to hear the voice of his mouth. For you will be a witness for him to tell everyone what you have seen and heard. Get up and be baptized and have your sins washed away by praying to Him.’” (Acts 22:12-16).

But, if we continue reading **the third narration** by also Paul himself, in his own defense before King Agrippa at the audience hall of the judgment court of Caesarea. There were King Agrippa, Bernice, Festus, with the military chiefs and the leading men of the city (Acts 25:23). The audience of Paul this time were Gentiles (Romans). So, he emphasized to them that Jesus had already sent him to the Gentiles as well, and because his audience this time were Gentiles, so there was no need to give a role for the Jewish mediator of Damascus, Ananias. He made Jesus speak directly to him on the road. But before that, he had to show that all his men had fallen to the ground with him, then only he was asked by Jesus to stand and hear this lecture directly from him: “But rise and stand on your feet; for I have appeared to you for this purpose, to make you as my servant and a witness

both of the things which you have seen and of the things which I will yet reveal to you. I will rescue from the Jewish people, as well as from the Gentiles, to whom I now send you, to open their eyes and to turn them from darkness to light, and from the power of Satan to God, that they may receive forgiveness of sins and an inheritance among those who are sanctified by faith in me.” (Acts 26:15-18). Even the pagan, Festus realized that it was just a hallucination. He shouted, “You are mad, Paul! Much learning is driving you mad!” (Acts 26: 24).

It is obvious that Paul wanted to put in the mind of King Agrippa that it was his destiny to be rescued from the Jewish people by the Gentiles. So the next time it would be King Agrippa himself who should rescue him from the Gentiles as well. Paul very well knew what to do. He was most cunning.

5. The problem of Paul was not only on the road to Damascus, but also after his alleged vision. The reader is expected to compare the following narrations to see the lies firsthand.

“He stayed for a few days with the believers in Damascus. He preached in the synagogues there. And after many days, he went to Jerusalem. Then when he reached Jerusalem, he tried to join the disciples. But they would not believe that he was a disciple, and they were all afraid of him. Then Barnabas came to him and took him to the apostles. And declared unto them how he had seen the Lord in the way and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus. So he was with them at Jerusalem coming in and going out, preaching boldly in the name of Jesus. Then he went to Caesarea, then to Tarsus.” (Acts 9:19-20, 23, 26-30).

Now read what Paul himself had said to King Agrippa.

“Therefore, O king Agrippa, I was not disobedient to the heavenly vision, but declared first those in Damascus and in Jerusalem, and throughout all the region of Judaea, and then to the Gentiles..” (Acts 26:19-20).

Now compare the previous two narrations with what Paul had written to the Galatians about the same subject. “But God in his grace chose me even before I was born, and called me to serve him. And when he decided to reveal his son to me, so that I might preach the good news about him to the Gentiles, I did not go to anyone for advice, nor did I go to Jerusalem to see those who were apostles before me. Instead I went at once to Arabia, and then I returned to Damascus. It was three years later that I went to Jerusalem to obtain information from Peter. And I stayed with him for fifteen days. I did not see any other apostle except James, the Lord's brother. What I write is true. God knows that I am not lying! Afterward, I went to place in Syria and Cilicia.” (Galatians 1:15-21).

The reader need not be surprised, for this Paul of Galatians is the same Paul of Acts, but with trickery and contradictory testimonies. Can these discrepancies be addressed to God? Can it be said, “It is His word”? The discrepancies in these narrations can be summarized as follows:

A. In Galatians, Paul claimed that after his alleged vision, his route started from Damascus to Arabia, then back to Damascus. Then after three years he left for Jerusalem. And finally, fifteen days later, to a place in Syria, then to Cilicia. While in Acts, it started from Damascus and many days later to Jerusalem, then to Caesarea, and then to Tarsus.

B. In Galatians, Paul claimed that after his alleged vision, he did not seek any advice, nor did he need to see the disciples of Jerusalem. Instead he went at once to Arabia then back to Damascus. Three years later, he went to Jerusalem for a visit. While in Acts, it was after many days in Damascus (not three years) he traveled to Jerusalem.

C. In Galatians, Paul claimed that he went to Jerusalem to obtain information from Peter. He met him and stayed with him for fifteen days. And he did not see any other apostle except James. And no preaching activities were mentioned there. While in Acts, Paul tried to join the disciples but they were all afraid of him. Then it was narrated that Barnabas was the one who came to him and introduced him to the apostles. So, he was with them in Jerusalem preaching boldly.

D. If Paul said in **Galatians**, “What I write is true. God knows that I am not lying,” then this means that the things written in **Acts** are false.

Paul laid the foundations of a fake Church on the edge of a sand-cliff

Before building his fake Church, Paul lead the Jewish movement in persecutions against the new religion of Jesus in the Jewish world. It was God’s wisdom to destine an unusual end for the first life of Jesus on earth. This end was a part of God's plan against the Jews' plot. Therefore, Jesus did not give any details about that, not even to his disciples. He only gave them some outlines and parables as clues to the events that would transpire. The author of John reported that as follow:

Jesus said to the Jews, “I shall be with you a little while longer, and then I go away to Him who sent me. You will look for me, but you will not find me, because you cannot go where I will be.” (**John 7:32-34**).

He said to his disciples, “My children, I shall be with you a little while longer. You will look for me; but I tell you now what I told the Jews; you cannot go where I am going.” (**John 13:33**).

He also said to his disciples, “A little while, and you will not see me; and again a little while, and you will see me, because I go to the father.” (**John 16:16**). Then some of his disciples asked among themselves, “What does this 'a little while' means? We do not know what he is talking about!” (**John 16:18**). Jesus knew that they wanted to question him, so he said to them, “Are you asking among yourselves about what I said 'A little while, and you will not see me; and again a little while, and you will see me?’” (**John 16:19**). Jesus was not that naive, to give any details about this 'little while' or where he would disappear, because, it was a part of the miraculous rescue. He was afraid that, the news may reach his enemies the Jews. This 'little while', and God knows best, is the time when the plan of God was fulfilled, while the Jews were thinking that they were arresting, and crucify Jesus. During that 'little while', Jesus was sheltered by God somewhere in the

Jewish heartland. The Jews and also the disciples could not go to that place where he, awaited his hour of departure from this world. Some of the narrations describe Jesus as having disguised himself as a gardener, when he left the place and appeared for the first time after the event of the crucifixion. Mary Magdalene, thought so when she saw him (John 20:14-17). On that same day, Sunday evening, other narration says, that Jesus also appeared to two of his followers. He walked and talked with them, but they could not recognize their teacher all the way, seven miles, because it seemed that he was perfectly disguised, neither his shape nor his voice was familiar. (Luke 24:13-32).

So, what did Jesus answer his disciples about this 'little while'? He answered them with parables. He said, “Most assuredly I say to you that you cry and weep, but the world will be glad; you will be sad, but your sadness will be turned into gladness. When a woman is about to give birth, she is sad because her hour has come; but as soon as she has given birth to the child, she no longer remembers the anguish for joy that a human being has been born into the world. That is how it is with you: now you are sad, but I will see you again and your hearts will rejoice.” (John 16:20-22). Surely, Jesus did not tell his disciples that someone else would be arrested and then killed in his place. Rather, he let them weep, lament and feel sad in front of the Jews, as if he was the one being crucified, so that the Jews would not doubt. The world (Jews and Romans) would rejoice, thinking that they had killed Jesus. In his parable to his disciples, Jesus emphasized that he would not be the one who would suffer and feel sad, but that they would cry, weep and suffer. Then he would see them again after leaving his hiding place and their hearts would rejoice, as the woman who is about to give birth, she is sad; but as soon as she sees the child, no longer remembers the anguish for joy. Jesus said, “but I will see you again and your hearts will rejoice.” He did not say, “I will be resurrected ”. At the end of his conversation with his disciples, Jesus emphasized that as if he was now obliged to talk to them with parables and not plain words (so that the news would not reach the Jews). He said, “I have used figures of speech to tell you these things. But the time will come when I will not use figures of speech, but will speak to you plainly about the father. ” (John 16:25). Then after the disciples had announced and said to Jesus, “.. By this we believe

that you came forth from God. ” (John 16:30). Jesus answered them about the reality of their faith and said, “Do you now believe? ” (John 16:31). But what is going to happen at the end? Jesus told us and said, “Indeed the hour is coming, yes has now come, that you will be scattered, each to his own, and will leave me alone. And yet, I am not alone, because the father is with me.” (John 16:32). Well, if God was already with Jesus, so how was the end going to be? Jesus answered and said to his disciples, “Be of good cheer, I have defeated the world (the Jews).” (John 16:33). How could Jesus defeated the Jews if he was arrested, stripped off his clothes, and crucified? He defeated the Jews, because they crucified another person thinking that he was Jesus.

Jesus already declared to his disciples that, only them who would be able to see him after his disappearance for a little while in the heart of the earth, the Jewish country's heartland. But the Jews would see him no more, and the ban would continue till he ascend to heaven. He clearly informed his disciples that he will come to them, and they will see him because he was live, not resurrected. He said, “I will not leave you orphans; I will come to you. A little while longer and the world (the Jews) will see me no more, but you will see me. Because I live, you will live also.” (John 14:18-19).

Summary: It was a must for the disciples to cry and feel sad, so that the Jews would not doubt. Yet, at the same time, Jesus gave them some clues about his survival: “but I will see you again and your hearts will rejoice”, “But you will see me. Because I live, you will live also”, “But I am not alone, because the father is with me”, “Be of good cheer, I have defeated the world (the Jews)”, he even gave them a clue about the one who will be killed instead of him! At the end, the disciples scattered, each to his own, and left Jesus alone (John 16:32); then they followed conjecture and hearsay and became saddened; their initial reaction when they heard that Jesus was alive was disbelief (Mark 16:11), then when they saw Jesus after a 'little while', as Jesus prophesied, they were terrified because they thought they were looking at a ghost (Luke 24:37). So, they accepted the rumor that he raised from the dead. They had no certain knowledge and followed nothing but conjecture, because Jesus did not give them any details about what had happened to him;

he only tried to prove to them that it was he himself (Luke 24:39); then, their sadness turned into gladness, as Jesus also prophesied. In fact, there is no text whatsoever from Jesus, after the event of the crucifixion, in which he said that he had passed into a stage of death, or resurrection.

This was the hypothetical picture in the minds of the early Christians. They just added Jesus to the list of the previous murdered prophets by the Jews, but he was different than them because of his resurrection and ascension. And based on those assumptions, after 30-60 years from the event of the crucifixion, each author of the four gospels came with his own collection of uncertain stories that conflict with others' stories about the crucifixion and the resurrection! Here is just a simple example of the human's fallible endeavors that relies upon narrations, rumors and hearsay: The author of John narrated that Jesus said to the Jews, "And I, if I am lifted up from the earth, will draw all people to myself." (John 12:32). Then in the next verse, the author inserted his own notion. He said, "This he (Jesus) said, signifying by what death he would die." (John 12:33). 'Lifted up from the earth', it means ascended from earth to heaven, not hanged on a cross! But in the following verse, the author exposed the manner in which his gospel was produced. He wrote, "The people asked Jesus, "We have heard from the law that the Christ remains forever; and how can you say, "The son of man must be lifted up"? Who is this son of man?" (John 12:34). Did Jesus say "The son of man must be lifted up"? He certainly did not, and he did not say anything about the son of man, as we read in the text. But he said precisely, "If I am lifted up." So, why has the author made the people wonder about the son of man while it not mentioned by Jesus himself? Well, such is the human's fallible endeavors!

Here also another example of the confusion that resulted from fallible human efforts in the first three gospels, Matthew, Mark and Luke "the Synoptic Gospels", who were not completely independent from each other because of the literary interdependence. When those anonymous authors appeared 30-60 years after the ascension to put their words in the mouth of Jesus, to produce the gospels of Jesus' behalf, devoid of inspiration and

personal eyewitness. But they based their testimony on uncertain narrations, rumors and hearsay, and copying from each other. **Mark** mentioned that Jesus began to teach his disciples saying, “The son of man must suffer many things, and be rejected by the elders and chief priests and scribes, and be killed, and after three days rise again.” (**Mark 8:31**). Then Matthew came later and copied this text in his gospel. (**16:21**). Then **Luke** did the same in (**9:22**).

Jesus may have said to his disciples, “He will be rejected by the elders and chief priests and scribes.” And that had happened to him. But surely, he never said, “He must suffer many things, and be killed, and after three days rise again.” But this was a result of the fallible human efforts, who was based on uncertain narrations, rumors and hearsay. The proofs for all of this are as follows:

1- By no means Jesus would say, “He must be killed, and after three days rise again.” While he the one who had challenged those who worked to kill him, that they would not find him and not reach him. “You will look for me, but you will not find me, because you cannot go where I will be.”

2- **Mark** confirmed that Jesus made his statement very clear to his disciples. “He spoke this word openly.” (**Mark 8:32**). And they fully understood what Jesus meant, to the point that the reaction of Peter towards his teacher was very strong. “He took Jesus aside and began to rebuke him!” (**Mark 8:32**). But when Jesus had turned around and looked at his disciples, he rebuked Peter saying, “Go behind me, Satan!” (**Mark 8:33**). But after six days of this event, **Mark** reported about another event indicates that Jesus had never told his disciples about death and resurrection! He wrote, “Jesus took Peter, James, and John and led them up on a high mountain apart by themselves; and he was transfigured before them.” (**Mark 9: 2**). Then **Mark** continued saying, “Now as they came down from the mountain, he commanded them that they should tell no one the things they had seen, till the son of man had risen from the dead. So they kept the word to themselves, questioning what the rising from the dead meant?” (**Mark 9:9-10**).

If Jesus had really said to them, “He must be killed, and after three days rise again.” Then an argument had happened between Jesus and Peter because of this declaration; so the six days are not a long time to make the three disciples forget all about Jesus' declaration, the argument, and start questioning what the rising from the dead meant? But this was the confusion that resulted from fallible human efforts that was devoid of inspiration and personal eyewitness; and the try of the author to put his own words in Jesus' mouth.

The author of **John** already blow up the previous narration of the three gospels, “the Synoptic Gospels”, by a text explains the reaction of Peter and other disciple when both were running to the tomb, after Mary Magdalene had said to them, “They have taken the lord from the tomb, and we do not know where they have put him!” (**John 20: 2**). If Jesus had really said to his disciples, “He must be killed, and after three days rise again.” Peter and other disciple would have calmed Mary, and tell her that Jesus already had prophesied to them about his resurrection. The author of John explained the running of the two saying, “For as yet they did not know the Scripture, that he must rise again from the dead.” (**John 20: 9**).

3- The reaction of the disciples when they heard that Jesus was alive was not to believe in such a thing (**Mark 16:11**) And when they saw him, they were terrified, thinking that they were looking at a ghost (**Luke 24:37**). Meaning, Jesus never said to his disciples that, “He must be killed, and after three days rise again.” Otherwise, the disciples would have just waited for him expectantly on the third day with joy.

4- If the mission of Jesus was really centered on his alleged death and resurrection, then it would be a great opportunity for him when he appeared to his disciples to preach to them the doctrine of the atonement and the redemption. There is no text whatsoever from Jesus, after the event of the crucifixion, in which he said that he had passed into a stage of death, or resurrection.

And there are in the first three gospels, the “Synoptic Gospels” some other examples of the narrations that there was neither inspiration involved nor eyewitnesses when they

were written. But a mixture of the truth with falsehood, the words of God with words of man such rumors, hearsays, some inherited traditions and the author's own notion; in a way that exposes the manner in which the author produced his gospel. The anonymous **Mark**, and after 30 years from the ascension, accused falsely Jesus of a false narration that he prophesied that his blood would be poured for many **14:24**, then after 10 years, the anonymous **Matthew** came without scrutiny and copied this narration **26:28**, as well as **Luke** did the same after another 10 years, **22, 20**. Another illusion also is what **Matthew** had written in **26:2**, and what **Luke** also had written in **24:46**.

But all those narrations that were made-up, for Jesus prophesying his crucifixion, do not stand and resist in front of the storm of the narrations of the prophecies of his rescue: prophecy “You will look for me, but you will not find me, because you cannot go where I will be.” (**John 7: 34**), prophecy “But I am not alone, because the father is with me.” (**John 16:32**), prophecy “Be of good cheer, I have defeated the world (the Jews).” (**John 16:33**), prophecy “the sign of the prophet Jonah.” (**Matthew 12:38-40**) and (**Luke 11:29-30**), prophecies of the Old Testament (coming later). Simply because, one cannot have it both ways. (true prophecies for his crucifixion and, true prophecies for his rescue).

No doubt, there are some traces that can be found within the narrations and rumors that may lead us to some hidden facts, but this needs more effort in research, clarification, comparisons, texts and terms analysis, etc. to distinguish between facts and assumptions. And despite the early Christians belief that Jesus had been crucified, not one of them ever believed or preached that Jesus was crucified for atonement and redemption. In fact they used to blame the Jews for that. But it was Paul who changed the religion of Jesus and utilized the circumstances and events to produce a heavenly being and ascribed him as a real son of God, and give a pagan meaning for the alleged death and resurrection of that son, Jesus, different than the death of the previous murdered prophets. He already coated his philosophy with blood to imitate the philosophy of purification by blood in the pagan Mithraism. Yes, he already borrowed this philosophy and made it the rock foundation where he had laid it upon the edge of a sand-cliff, and built his fake church! He said,

“And if Jesus has not been raised from death, then we have nothing to preach and you have nothing to believe.” (1 Corinthians 15:14).

Who was the crucified person?

Before answering this question, we need to agree that Jesus said what he meant, and meant what he said. If Jesus had said to the Jews that “You will look for me, but you will not find me, because you cannot go where I will be.” we should believe that the Jews did not arrest him. Because he did not speak of his own desire, it was only a revelation revealed. And if he had rebuked the Jews for asking him a miracle, then he told them that the only miracle that they would be given was the miracle of the prophet Jonah, so we should believe in such miracle had happened also with him. And if Jesus had said to his disciples, “But I am not alone, because the father is with me”. So, we should believe that God did not let him down. And if he also said to his disciples, “Be of good cheer, I have defeated the world (the Jews) ”. So, we should believe that the Jews did not gain a victory over Jesus.

Surely, there was someone, who was arrested and hung on a cross, then was killed and put in a tomb. If we believe that this person was Jesus, surely we would disbelieve all the texts that determine his rescue. And if we believe that this person was not Jesus, we would believe in the rescue, but who will rescue us from the barrage of questions? Such as: who was the crucified person? How was he a substitute for Jesus? What was his guilt? And before that, how did this matter escape his Jewish murderers' notice?

Are we commissioned to specify that person, or the way how Jesus was rescued? Surely not. Because nothing from the inspiration reveals the details of that event. But how were the Jews convinced that the arrested person was Jesus? It was simply a miracle from God that He made the substitute person seem in their eyes, in appearance and speech, as if he was Jesus. Also, this substitute was not an innocent person, but a criminal who deserved a punishment.

Acts of the apostles, tells us about a miraculous rescue that saved apostle Peter from death. It says, “King Herod began to persecute members of the church. He had James put to death by the sword. When he saw that this pleased the Jews, he went ahead and had Peter arrested. Peter was put in Jail, where he was handed over to be guarded by four groups of four soldiers each. Herod planned to put him on trial in public after Passover. So Peter was kept in jail, but the people of the church were praying to God for him. The night before Herod was going to bring him out to the people, Peter was sleeping between two guards. He was tied with two chains, and there were guards on duty at the prison gate. Suddenly an angel stood there and a light shone in the cell. The angel shook Peter by the shoulder, woke him up, and said 'Hurry! Get up!' At once the chains fell off Peter's hands. Peter followed the angel out of the prison. They passed by the first guard station and then the second, and came at last to the iron gate. The gate opened for them by itself, and they went out. They walked down a street, and suddenly the angel left Peter.” (**Acts 12:1-10**).

If such thing had happened to rescue a disciple of Jesus, the more so, would be with Jesus himself, who made his prayers and requests with loud cries and tears to God to save him from death. Also, the author of **John** reported about an event, which indicates an up normal happening at the critical moment of the trial of arresting Jesus. This up normality could be the moment of putting the resemblance of Jesus on the person who should be killed. It is in **John 18:3-7**, “So Judas went to the garden taking with him a group of Roman soldiers, and some temple guards sent by the chief priests and the Pharisees; they were armed and carried lanterns and torches. Jesus knew everything that was going to happen to him, so he stepped forward and asked them, “Who is it you are looking for?” They answered him “Jesus of Nazareth.” Jesus said to them, “I am he.” Judas, the traitor, was standing there with them. When Jesus said to them, “I am he,” they moved back and fell to the ground. Again Jesus asked them, “Who is it you are looking for?” They answered him “Jesus of Nazareth.””

What did scare those armed soldiers and guards? Did the armless Jesus scare them? The author did not bother himself to investigate why did those armed soldiers and guards fell to the ground? Surely, there was something up normal had happened in front of them and scared them. It was just a part of the scenario of rescuing Jesus.

Who do you think that criminal was, who was substituted for Jesus so that he would be killed, and disgraced with his murderers? Well, let us start searching about him in the Bible, we may find a clue that points to him.

Let us start from the operations room, the upper room, where the disciples used to get together. It was a few days after the ascension of Jesus, when Peter stood up in the midst of the disciples and said, “My brothers, the scripture had to come true in which the Holy spirit, speaking through David, made a prediction about Judas, who was the guide for those who arrested Jesus. Judas was a member of our group, for he had been chosen to have a part in our work. With the money that Judas got for his evil act he bought a field, where he fell to his death; he burst open in the middle and all his insides spilled out. All the people living in Jerusalem heard about it, and so in their own language they call that field Akeldama, which means “Field of Blood. For it is written in the book of Psalms, 'May his house become empty; may no one live in it.' It is also written, 'May someone else take his place of service.’” (Acts 1:15-20). So, the disciples proposed two men: Joseph who was called Barabbas, and Matthias to take the place of Judas of service. Then the disciples drew lots to choose between the two men, and the one chosen was Matthias. (Acts 1:23-26).

Apostle Peter already quoted two verses from psalms: “May his house become empty; may no one live in it” (Psalms 69:25). And, “May another man take his job!” (Psalms 109:8). And he said, “this prophecy concerns Judas.” (Acts 1:16).

Now, apostle Peter will take us together to Psalm 109, where the Holy spirit spoke through David, prophesying about Judas, the traitor, who sold his teacher, Jesus, for a low price, thirty silver coins, and became the guide for those who came to arrest Jesus to

kill him. The prophecy says, “Choose some corrupt judge to try my enemy, and let one of his own enemies accuse him. When he is judged, let him be found guilty, and let his prayer become sin. Let his days be few; may another man take his job! Let his children be fatherless, and his wife a widow. May his children be homeless beggars; may they be driven from the ruins they live in! May his creditors take away all his property, and may strangers get everything he worked for. Let there be none to extend mercy to him, or care for the orphans he leaves behind. May all his descendants die, and may his name be forgotten... Because he did not remember to show mercy, but persecuted the poor and needy man, that he might even slay the broken in heart. As he loved cursing, so let it come to him; as he did not delight in blessing, so let it be far from him. As he clothed himself with cursing as with his garment, so let it enter his body like water, and like oil into his bones. Let it be to him like the garment which covers him, and always be around him like a belt. Let this be the Lord's reward to my accusers, and to those who speak evil against my person. But you, o God the Lord, deal with me for your name's sake; because your mercy is Good, rescue me... Help me, o Lord my God! Because of your constant love, save me! Make my enemies know that you, Lord, have done it! Let them curse, but you bless; when they arise, let them be ashamed, and may I, your servant, be glad. May my enemies be covered with disgrace; may they wear their shame like a robe. I will greatly praise the Lord with my mouth; yes, I will praise Him among the multitude. Because He defends the poor man and saves him from those who condemn him to death.” (Psalms 109:6-13, 16-21, 26-31).

Thanks apostle Peter, as you already answered the above question. Glory to God, Psalm 109 is really made to measure on what happened during Jesus' last days. In this prophecy, prayers were mentioned for Judas to be found guilty when judged, so that his days would be few and another man (Matthias), would take his job in the service because he worked against Jesus to slay him. Also, in this prophecy, it was pointed to Judas that he loved to curse, so this trial befell him; and he did not find delight in the blessing of the ministry and apostleship, so it was made far from him; this curse would be God's recompense to Judas and to those Jews who spoke evil against Jesus. God would disgrace them, and

clothe them with shame, especially when they would realize that it was truly God who had done this to them.

What about Jesus according to this prophecy, what would happen to him? God, the Lord, to deal with him for His name's sake, and to rescue him, help him, and save him according to God's mercy, and to let him rejoice. Finally, he would greatly praised the Lord openly for standing with him, and saving him from those who condemned him to death.

If this prophecy is concerning Judas, as Peter declared, then three simple questions can be asked: Who among these two should have been killed and deserved the curse and shame? Who among these two should have been saved and rejoice? Can this prophecy be fulfilled in reverse? The answers have already been confirmed by Jesus' tongue. It is in [Matthew 26:20-21, 24](#). Jesus said, [“Now when evening had come, he sat down with the twelve. Now as they were eating, he said, “Assuredly I say to you, one of you will betray me.”... The son of man goes as it is written of him \(Psalm109\) but woe \(how terrible\) for that man by whom the son of man is betrayed! It would have been good for that man if he had not been born.”](#)

In this text, Jesus prophesied about three things, and all were fulfilled:

- 1- the crime of betraying Jesus by one of his disciple. [“one of you will betray me.”](#) Judas went to the garden, taking with him a group of Roman soldiers, and some temple guards after he had received thirty pieces of silver.
- 2- failure of the trial of delivering Jesus. [“The son of man goes as it is written of him.”](#) Jesus went as it was destined for him, not arrested. [“But I am not really alone, because the father is with me.” \(John 16:32\), “Now before the feast of the Passover, when Jesus knew that his hour had come that he should depart from this world to the father.” \(John 13:1\).](#)
- 3- the fulfillment of the promised suffering and death for Judas. [“but woe \(how terrible\) for that man by whom the son of man is betrayed.”](#) They stripped him, mocked him, spat

on him, struck him on the head with a reed, led him away to be crucified, then killed him, thinking that they were dealing with Jesus. The miracle of God made Judas resemble Jesus, in shape and talking. So, he appeared to them as though he was Jesus. But the true Jesus at that moment, according to **John's** narrations, was alive in another place. (the heart of earth, the Jewish country's heartland) neither the Jews or disciples could go there. “but I tell you now what I told the Jews; you cannot go where I am going.” (**John 13:33**). He was surrounded with God's care, according to the narration of **Matthew** and **Luke**, as was Jonah in the belly of the great fish, and waiting his hour to depart this world. On the other hand, Judas was on the cross with nails penetrating his hands, shouting hopeless, “My God, my God why have you forsaken me?” (**Matthew 27:47**).

A question may arise as follows: if the purpose was the rescue of Jesus, then why did he not ascend to heaven just before the arrival of Judas and the troops to arrest him? What is the wisdom behind the going of Jesus to an area in the Jewish heartland to hide for three days, then walk out thereafter and make an appearance to his disciples before ascending to heaven? Well, the answer can be summarized as follows:

1- If Jesus was already in heaven at the time when Judas was crucified, it would have been confirmed to the people that Jesus was killed. But the appearance of Jesus after the event of the crucifixion and his declaration to his disciples that he was alive made those who differed in the matter of the crucifixion full of doubts; they had no certain knowledge, they followed nothing but conjecture.

2- To fulfill the prophecy of Jesus that he would be like the Prophet Jonah. As Jonah was three days surrounded with God's care in the belly of the great fish, so Jesus was also surrounded with God's care in the heart of earth, the Jewish heartland, hiding there for three days (**Matthew 12:40**). And as Jonah was by his miraculous rescue a sign to the Ninevites, in the same way, Jesus would also become by his miraculous rescue a sign for the people of his generation (**Luke 11:39-40**).

3- To fulfill the prophecy of **Psalm 109:26-29**, when God would disgrace the Jews, and clothed them with shame when they acknowledged that it was God who had saved Jesus, and made them to face the problem of the body of Judas and the appearance of Jesus alive. It would have been easier for the Jews to hide the body of Judas and declare with full confidence that they had killed Jesus if he was already in heaven before the hiding, without need to cover up the incident with the rumor of the resurrection to explain the appearance of Jesus.

4- For Jesus to live through the moments of victory over his enemies, the Jews, and his betrayer, Judas, while still on earth, and before becoming subjected to the heavenly laws. **“let them be ashamed, and may I, your servant, be glad.” (Psalm 109:28).**

What about the body of Judas, who dealt with it? Well, there was a rich man named Joseph who was a disciple of Jesus but secretly, for fear of the Jews. This man went Friday evening to Pilate and asked for the body; and Pilate gave him permission. So he took the body, wrapped it in a clean linen cloth and laid it in his own tomb, which he had just recently dug out of solid rock. Then he rolled a large stone against the door of the tomb, and departed. The tomb was in a garden near where the crucifixion took place. (see **Matthew 27:57-60 & John 19:38-42**). Surely, if this secret disciple of Jesus had seen a sign that it was Judas' body, he would not declare this to the murderers.

Did the Jews know that it was Judas that appeared to them as though he was Jesus? Yes, because Jesus in the prophecy of **Psalm 109** asked God saying **“Help me, O Lord my God; because of your constant love, save me! Make my enemies know that you, Lord, have done it!”** Also, Jesus asked his Lord in the same prophecy saying, **“And may I, your servant (Jesus) be glad. May my enemies be covered with disgrace; may they wear their shame like a robe.”** So, God mocked at those Jews. He covered them with disgrace when they realized that God had made Judas resemblance Jesus, and that they had killed him instead of Jesus. If those Jews were sure inside themselves that they had killed Jesus, they would not have been clothed with shame, or covered by their own disgrace. But how did they succeed to convince the people to accept the alleged death of Jesus?

Well, those Jews realized how big the problem was that they were facing. It would be a big scandal for them if the people knew that the crucified person was Judas and not Jesus or that the body in the tomb did not belong to Jesus. They would be exposed to the people as being defeated, after which another trial could occur: the people may begin to believe in Jesus. They did not know where was Jesus? So, they thought and plotted as follows:

- 1- Keep saying in boast, that they succeeded in killing Jesus, because it was their only choice.
- 2- Make the security of the tomb a priority so that it would be well protected from the people.
- 3- Invent a story about Jesus that he had said 'he would be raised to life three days later' and described that for Pilate as a deception, so that may make him sympathize with their request to give orders for the tomb to be carefully guarded.
- 4- Never admit that they were defeated and deceived in killing Judas instead of Jesus. And the only answer that they had for the appearance of Jesus was that they succeeded in killing him but he was resurrected from death. There would be no problem in such a belief, because people at that time believed in the resurrection of the dead, in fact, some of them, already had seen resurrected, such as Lazarus.

The way they went to implement their plotting was thus: On the next day, Saturday, the chief priests and the Pharisees met with Pilate and said to him, “Sir, we remember that while that liar (Jesus) was still alive he said, 'I will be raised to life three days later.' Give orders, then for his tomb to be carefully guarded until the third day, so that his disciples will not be able to go and steal the body. And then tell the people that he was raised from death. So the last deception will be worse than the first” (Matthew 27:62-64). Surely this was not true. How come such saying was ascribed to Jesus although he, himself, already had challenged the Jews saying to them, “You will look for me, but you will not find me,

because you cannot go where I will be.”? There is no any report in any gospel that Jesus said to the Jews 'I will be raised to life three days later.' Also, we saw before the falseness of the narrations of Mark, Matthew, and Luke about Jesus telling his disciples of his death and resurrection. Pilate gave the Jews more than what they asked for by giving them full authority over the tomb. He said to them, “You have a guard; go your way, make it as secure as you know how. ” (Matthew 27:65).

With this authority from Pilate, the tomb became under their control. Now, they had the chance to get rid of Judas' body. “They went there and made the tomb secure, sealing the stone and setting the guard.” (Matthew 27:66). They went there with their own selected guard. Then somehow, on the night of Saturday, they got the body of Judas out of the tomb and left the linen cloths and the handkerchief that had been around Judas' head; moreover, they did not forget to leave the door open, for the rumor to spread later that Jesus had been resurrected from death. Also those Jews did not forget to secure the guard in case the news reach to the governor's ears. They gave a large sum of money to the guard and said to them, “You are to say that, ‘His disciples came at night and stole his body while you were asleep. And if the governor should hear of this, we will convince him that you are innocent, and you will have nothing to worry about.’” (Matthew 28:12-15). The gospels report about two persons (some say one person) in shining garments near the tomb early Sunday morning. Those two were informing Jesus' followers, who came to the tomb, that Jesus was risen. The question my rise like this: Who assigned those two persons? And were they working in the favor of the Jews? to rumor the alleged resurrection of Jesus? Or in the favor of Jesus to give a message to his disciples to meet him? The authors of the gospels themselves were not sure! Because they came after 30-60 years to write about the crucifixion event, relying on uncertain narrations and hearsays. So, their writing came thus: Matthew understood that it was one angel who was near the tomb speaking to the followers of Jesus (28:2-6). While Mark understood that it was one young man (16:5). But Luke said they were two men (24:4). And John said they were two angels (20:12).

What did the Jews do with the body of Judas? Three gospels keep silent about Judas himself, there is no mention about him since the moment of his coming to deliver Jesus. He already disappeared from the theater of the events. The fourth Gospel, **Matthew**, has a narration that Judas had committed suicide! It says, “When Judas, the traitor, learned that Jesus had been condemned, he repented and took back the thirty silver coins to the chief priests and the elders, saying, 'I have sinned by betraying an innocent man to death!' They answered, 'What do we care about that? That is your business!' Judas threw the coins down in the Temple and left; then he went off and hanged himself. The chief priests picked up the coins and said, 'This is blood money, and it is against our Law to put it in the Temple treasury.' After reaching an agreement about it, they used the money to buy Potter's Field as a cemetery for foreigners. That is why that field is called 'Field of Blood’” (**Matthew 27:3-8**). The evidence of the obscure end of Judas, and the Jews' success in getting rid of Judas' body is that, there is no certainty with the people, till now, about Judas' end! We saw before, how the author of **Acts** reported from Peter another end for Judas. He said about Judas, “With the money that Judas got for his evil act he bought a field, where he fell to his death; he burst open in the middle and all his insides spilled out. All the people living in Jerusalem heard about it, and so in their own language they call that field Akeldama, which means “Field of Blood.” (**Acts 1:18- 19**). Was this a result of falling down from the tenth floor, or deformation of the body by the Jews? Yes, the Jews succeeded in making a hazy picture of Judas' end. Did Judas repent, or not? Did he return back the thirty silver coins, or not? Did the chief priests buy the field, or Judas himself? Did Judas hang himself, or did he fall and burst open in the middle and all his insides spill out? Thus is the hazy picture of Judas' end.

Here also another text from Jesus. He was arguing with the Jews in the Temple. He said to them, “I am going away, and you will seek me, and will die in your sin. Where I go you cannot come.” (**John 8:21**).

Again, allusions from Jesus about the place where he is going to. The Jews would seek to arrest him and then kill him, but with full of confidence, faith in God, and challenge the

Jews, he informed them wherever he would go into the Jewish heartland, the heart of the earth, they could not come. Then Jesus explained to them about what he meant by “they will die in their sin”. He said to them, “Therefore I said to you that you will die in your sins; for if you do not believe that I am he, (the Messiah) you will die in your sins. Then they said to him, “Who are you?” And Jesus said to them, “Just what I have been saying to you from the beginning.” (John 8:24-25).

When would the Jews know that Jesus was the Messiah, and he did nothing of himself but as God taught him, he spoke? Well, Jesus himself had answered this question. He said to the Jews, “When you lift up the son of man, then you will know that I am he, (the Messiah) and that I do not nothing of myself; but as my father taught me, I speak these things. And He who sent me is with me, the father has not left me alone, for I always do those things that please Him.” (John 8:28-29). Did the Jews lift up Jesus? Before answering this question, we should know about the specifications of this lifting up, as they were specified by Jesus himself:

1- This lifting up of Jesus would be powerful and miraculously (i.e. not by merely a few meters), so as to make those Jews understand that Jesus was the Messiah. However, they would die in their sin, because they did not believe in him.

2- It was God Himself who informed Jesus about this lifting up.

3- This lifting up would happen because God was with Jesus, He would not forsake him.

These are the specifications of lifting Jesus up to heaven. But why did Jesus ascribe it to the Jews? (when you lift up the son of man). In actual fact, while Jesus was discussing with the Jews in the Temple, he already knew that they sought to kill him. He said to them scolding them, “But you seek to kill me, because my word has no place in you.” (John 8:37). Also he said, “But now you seek to kill me, a man who has told you the truth which I heard from God.” (John 8:40). So, the seeking of the Jews to kill Jesus was the cause of God's lifting him up to heaven. If they did not seek to kill him, he would have

remained on earth until his death. Therefore, their seeking to kill him became as if it was their seeking to lift him up to heaven. And so the lifting was ascribed to them.

Finally, let us now reflect upon the following verse:

“In his life on earth, Jesus made his prayers and requests with loud cries and tears to God, who was able to save him from death, and was heard because of his godly fears.” Is this verse in the bible? Absolutely! Did God answer the prayers, the requests, the loud cries, and the tears of Jesus? The verse says that Jesus was heard by God. Was God able to save Jesus from death? The verse states clearly without any doubt that God had already saved Jesus from death. Who wrote this verse and where? The one who said, “If Jesus has not been raised from death, then we have nothing to preach and you have nothing to believe” is the one who had said, “God was able to save Jesus from death” (Hebrews 5:7).

Yes, it is Paul! What confusion is this? It is as if the one who placed all his eggs in one basket broke them! Did not he lay the foundations of his fake Church on the edge of a sand-cliff? God already struck at the foundation of his church and then the roof fell down upon him so that it crumbled to pieces with him.

Why did Paul change the religion of Jesus?

This question comes to mind, but there is no ready, short answer. The saying that it was a Jewish plot to blot out Jesus' religion, after they had failed to suppress it through Paul's persecuting, is not true. The Jews also tried to kill Paul when he warned people about circumcision and keeping the Law. It was a personal initiative by Paul himself. His Epistles were no more than an invented lie, supported by Satan. There is no doubt that there are many factors behind the main reason for Paul to have corrupted the religion of Jesus, and to have produced his own brand of Christianity and clothe it with the fake mask of the Christ. These main factors are as follows:

1- Paul thought that there was no one among the disciples who had superiority in scholarship, education, and leadership like him. This also was the same thought of the high priests and the elders of the towards the disciples. We saw before how the author of the **Acts** narrated about this thought towards the leader of the disciples, Peter, and his companion John. “The members of the Council were amazed to see how bold Peter and John were and to find out that they were ordinary men of no education.” (**Acts 4:13**). They were fishermen (**Matthew 4:21, Luke 5:10**). While Paul of Tarsus had an educated background, coated by the Greek philosophy that was rampant in his birth city, Tarsus. And as a Jewish Pharisee, he was a student of Gamaliel. he received strict instruction in the Law (**Acts 22:3**). He already had knowledge about the books of the Old Testaments; and because he was characterized by leadership, he already had the trust of the High Priest to lead the movement of persecution.

2- The disciples and other followers were the gate to Jesus; no one could enter to the new religion, and know the reality of Jesus and his teachings except through them. Even Cornelius, a captain in the Roman army. He was a religious man; he and his whole family worshiped God instead of pagan idols as Romans were accustomed to do. And he also did much to help the Jewish poor. When God destined to guide this man to the truth, He showed him a vision informing him that God was pleased with his prayers and charity and that he should send some men to bring Peter to his house to hear from him. (**Acts 10:1-29**). While Paul thought that he was not in need to learn from any human, and he did not acknowledge the fact of the disciples being the gate to Jesus. Because he did not think that he was the least bit inferior to those very special so-called ‘apostles’, and thought that he was a knowledgeable man, who the truth of Christ was already in him.. (**2 Corinthians 11: 5-6, 10**).

3- In the course of history, from time-to-time, and from all religions, some people appear who have some kind of mental derangement or mental illness such: megalomania, schizophrenia, visions or illusions, have the desire for dominion and leadership. Some claimed prophethood and apostleship, others came out with some notional

interpretations or even laws. The strength of the effect of the thoughts of such mentally deranged people depends on the type of religion they ascribe to, and the surrounding circumstances. And even though they vary in time, place, and thoughts, certainly, there is one common factor which brings them together: Satan beautifying their evil thoughts for them, so they consider them as good. We saw before that Jesus already reminded people to be aware of such mentally deranged people. He said, “For false Messiahs and false prophets will appear; they will perform great miracles and wonders in order to deceive even God’s chosen people, if possible. Listen! I have told you this ahead of time” (Matthew 24:24-25), and he also said, “Many will say to me in that day (Day of judgment) ‘Lord, Lord, have we not prophesied in your name, cast out demons in your name, and done many wonders in your name? And then I will declare to them, I never knew you; depart from me, you who practice lawlessness!’ (Matthew 7:22-23), and he also said, “I have come in my father’s name, and you do not receive me; if another comes in his own name, him you will receive.” (John 5:43). And in 1 John 4:1, it says, “Beloved, do not believe every spirit, but test the spirits, whether they are of God; because many false prophets have gone out into the world”. What mentally deranged people say about themselves may explain some of their personality traits, and psychological patterns of behavior. So, what did Paul say about himself?

“But God in his grace chose me even before I was born, and called to serve him.” (Galatians 1:15), “But what if my lie serves God’s glory by making his truth increased? Why should I still be condemned as a sinner?” (Romans 3:7), “All things are lawful for me, but I will not be brought under the power of any.” (1 Corinthians 6:12), “I think I also have the spirit of God.” (1 Corinthians 7:40), “I am acting like a fool, but you have made me do it. You are the ones who ought to show your approval of me. For even if I am nothing, I am in no way inferior to those very special apostles of yours.” (2 Corinthians 12:11), “Are they Hebrews? So am I. Are they Israelites? So am I. Are they Abraham’s descendants? So am I. Are they Christ servants? I sound like a madman- but I am a better servant than they are! I have worked much harder .” (2 Corinthians 11:22-23), “I repeat: no one should think that I am a fool. But if you do, at least accept me as a

fool, just so I will have a little to boast of. Of course what I am saying now is not what the Lord would have me say; in this matter of boasting I am really talking like a fool.” (2 Corinthians 11:16-17), “Perhaps I am an amateur in speaking, but certainly not in knowledge.” (2 Corinthians 11: 6), “You will agree, then, that I was not a burden to you. But someone will say that I was tricky, and trapped you with lies.” (2 Corinthians 12: 16), “I know that good does not live in me. For even though the desire to do is in me, I am not able to do it.” (Romans 7:18). Even the pagan, Festus realized Paul's personality traits, and his psychological patterns of behavior. He shouted at him, “You are mad, Paul! Much learning is driving you mad!” (Acts 26: 24).

4- Although Paul was enjoying the favor of the High Priest, and was given an authority to act on his behalf on persecuting the followers of Jesus, and provided with men to carry out his orders. Yet, Paul was not a man of war, but of thought, philosophy, and religion. So, it would not satisfy his ambition to be merely a leader over some uneducated soldiers of the High Priest. Moreover, it would not satisfy his ambition to be merely an executor of the High Priest's agenda, while he was seeking an ideological leadership in the society. Paul already realized that he could not obtain religious leadership in the Jewish society with the existence of the elders, and the High Priests; and he could not call to Judaism in the Gentile's world, because it is restricted to the Jews only; he would not accept to be under the authority of the disciples of Jesus, whom he despised; originally, there was no acceptance in his heart for the truth that they were preaching, and even he did not have the willingness to learn from them. “But those who seemed to be the leaders (of the disciples) I say this because it makes no difference to me what they were; ... for those who seemed to be something added nothing to me.” (Galatians 2:6).

But Paul succeeded to perceive an open market for promoting himself as a leader. Yes, it is the land of the neighboring Gentile. But what does he market there? Certainly not the religion of Moses because it is not for marketing there. And he did not know about the religion of Jesus, and was not willing to learn it from the disciples! He did however, manage to fake some philosophical thoughts from Jesus' religious circumstances, such:

The miraculous birth of Jesus, the rumor of his crucifixion and resurrection, the acceptance of that rumor by people, and his ascension and second coming. He clothed his own thoughts with religious attire, and hallmarked them with the pagan mark of quality, in order to make an effective marketing for himself as an apostle pertaining to the Gentile. So, he already obtained leadership, but it was at the expense of the truth that was contained in the religion of Jesus.

5- After Paul had persecuted the followers of Jesus in Jerusalem, by the authority that was given to him by the High Priest. Thereafter the followers of Jesus, except the disciples, had scattered throughout the provinces of Judea and Samaria because of Paul's persecuting. The combatant Paul took a rest, then he saw that the results would not satisfy his ambition, especially when he perceived that all results were in favor of the name of the High Priest. Paul thought to himself and plotted. He did not think that he was the least bit inferior to the apostle Peter, as he claimed. He perceived how the ordinary fisherman man of no education, Peter, was at the head of the Church in Jerusalem, and his followers increased in numbers and clinging to Christianity in spite of their being persecuted. Then Paul thought about his psychological obsession, obtaining an ideological leadership in the society, but he would not accept Peter's church authority, whom he despised along with the rest of the disciples. Then he frowned and scowled; then he turned back to his Greek educational background that was in his birth city, Tarsus, to find a pagan explanation for the miraculous birth and the rumor of the crucifixion and resurrection of Jesus, his ascension and second coming. At this period, an impulse and an evil solution came to him from Satan! Yes, the satanic solution was to replace the earthly, materialistic authority that was given to him by the High Priest to persecute the followers of Jesus, which did not satisfy his ambition as an ideological leader, by another alleged heavenly, spiritual authority from Jesus himself, to replace Jesus' religion with another; a religion with a different Jesus, not that Jesus of Peter and the rest of the disciples, but a religion that carried his own thoughts and philosophy. A paganistic form of Christianity that would grant a religious leadership for him outside the Israelite's race. On the road to Damascus, Paul inaugurated the first episode of the alleged

serial communications with Jesus. And by his cleverness, or the stupidity of others, people immediately accepted his claim that he had converted directly from a nonbeliever of Jesus and persecutor of his followers to an inspired messenger without even passing through the faith stage first. Yes, Paul managed to impose his illusion as Jesus' apostle to the people, and presented Jesus to them as a heavenly being, a real son of God; a God who did not have compassion for His own son, but he sacrificed him as a sacrifice on the cross to wash out by his blood the original sin that was committed by Adam, because of that sin, people were made sinners ([Romans 5:19](#)). And without blood there is no forgiveness ([Hebrews 9:22](#)). He already claimed, “The wisdom I proclaim is God's secret wisdom, which is hidden from mankind, but which he had already chosen for our glory even before the world was made. None of the rulers of this world knew this wisdom. If they had known it, they would not have crucified the lord of glory.”([1 Corinthians 2: 7-8](#)).

Paul claimed that he had God's secret wisdom. So, was this secret hidden from Jesus? Jesus during his mission, had never said a word that agreed with the thoughts of Paul who replaced the true Christianity of Jesus and his disciples in the house of Israel, with his own fake Christianity in the Gentile world.

How did Paul carry out his plot to create his own Christianity?

Surely, Paul had his own secret plan to replace Jesus' true Christianity and create his own, and be the founder and the leader. He charted his executive plan to achieve the dream of leadership as follows:

- 1.** Get a direct alleged heavenly authority, by claiming that Jesus had spoke to him from heaven. The road to Damascus was the theater where he and his sleepy witnesses performed this trickery.
- 2.** Start preaching about Jesus, confirming that he was the Messiah, the son of God (not literally, for a while) among the Jews. “[In Damascus, Saul went straight to the synagogues and began to preach that Jesus was the son of God... But Saul's preaching became even](#)

more powerful, and his proofs that Jesus was the Messiah were so convincing that the Jews who lived in Damascus could not even answer him... And so, Saul stayed with them and went all over Jerusalem, preaching boldly in the name of Jesus.” (Acts 9:20, 22, 28).

And the author of Acts reported saying, “Paul gave his whole time to preaching the message, testifying to the Jews that Jesus is the Messiah.” (Acts 18:5).

3. He kept a similar teaching as that of the followers of Jesus, for some years, to dispel any doubt about him, but focused more on the rumor of the alleged death and resurrection of Jesus. “Then Paul stood up and motioning with his hand said, 'Men of Israel, and you who fear God listen... It was Jesus a descendant of David whom God made the savior of the people of Israel. Before Jesus began his work, John preached to all the people of Israel that they should turn from their sins and be baptized. And as John was about to finish his mission, he said to the people, 'Who do you think I am? I am not the one you are waiting for. But listen! He is coming after me.'” And Paul did not forget to mention some of his own teaching in a fluent way utilizing the rumor of the alleged death and resurrection. He continued saying, “My fellow Israelites: It is to us that this message of salvation has been sent. For the people who live in Jerusalem, and their leaders did not know that he is the savior. They condemned him even though they could find no reason to pass the death sentence on him... But God raised him from death... And we are here to bring the good news to you... Through this man is preached to you the forgiveness of sins. And by him everyone who believes is justified from all things from which you could not be justified by the law of Moses.” (Acts 13:16, 23-28, 30, 32, 38-39).

And even when he was defending himself in front of King Agrippa, he tried to show (with lies) how a good Christian he was? He said, “I preached that they (the Jews) must repent of their sins and turn to God and doing works that would show they had repented. It was for this reason that the Jews seized me while I was in the temple, and they tried to kill me.” (Acts 26:20-21).

The reader might think, “What a good Christian Paul was?,” because he was asking Jews to repent and do works towards keeping the law. Then he was almost killed by the Jews for preaching repentance. Well, that was his technique in front of King Agrippa; this was for show only, but his actual preaching was against keeping the Law. He said,

“God’s way now of putting people right with Himself has been revealed. It has nothing to do with Law. God puts people right through their faith in Jesus.” (Romans 3:21-22).

“People’s sins are forgiven through their faith in him.” (Romans 3:25-26).

“Never by doing what the Law requires.” (Galatians 2:16).

“For if a person is put right with God through the Law, it means that Jesus died for nothing.” (Galatians 2:21)

“Jesus has redeemed us from the curse that the Law brings to those who depend on obeying the Law, which was introduced in order to increase wrongdoing; but where sin increased, God’s grace increased much more.” (Galatians 3:13, 3:10 – Romans 5:20)

4. To emphasize his total independence from everyone, but to keep an alleged direct audiovisual contact with Jesus and revelation from God. He said about himself, “Paul, a servant of Christ Jesus and apostle chosen and called by God to preach his Good news.” (Romans 1:1).

And also he said, “I have been bold because of the privilege God has given me of being a servant of Jesus to work for the Gentiles. I serve like a priest in preaching the Good news from God.” (Romans 15:15-16).

He further said, “And my teaching and message were not delivered with skillful words of human wisdom, but with convincing proof of the power of God’s spirit.” (1 Corinthians 2:4).

He also said about himself, “Paul, who call to be an apostle did not come from man or by means of man, but from Jesus and God the father who raised him from death.” (Galatians 1:1).

And he also said, “I went back to Jerusalem because God revealed to me that I should go.” (Galatians 2:2).

And he even, went to say about himself something that was never said by any true messenger of God about himself. He said, “But God in his grace chose me even before I was born, and called to serve him.” (Galatians 1:15).

I am just wondering, how could he have the courage to write in his letter to the Galatians 1:15 about himself that he was chosen by God even before he was born, just after he had written in the same letter 1:13 how bad and evil person he was. “How I persecuted without mercy the church of God, and did my best to destroy it.” (Galatians 1:13). What about approving of the murder of Stephen? (Acts 8:1). Going from house to house, to drag out the believers, both men and women, and throw them into prison, (Acts 8:3). Keeping up threats and murder against the disciples of Jesus. Going to Damascus so that if he found there any followers of the way of Jesus, he would be able to arrest them, both men and women, and bring them back to Jerusalem (Acts 9:1-2). doing everything he could against the name of Jesus. And when the followers of Jesus were sentenced to death, he also voted against them. Many times he had them punished in every synagogue and compelled them to blaspheme; and being exceedingly enraged against them, he persecute them even to foreign cities.” (Acts 26:9-11). If God had chosen this evil man even before he was born, as he claimed, surely God would had protected him from all evil things and made him a good example.

Now, Paul will tell us that he received his inspiration from Jesus. He said, “Let me tell you my brothers, that the gospel I preach is not of human origin. I did not receive it from any man, nor did anyone teach it to me. It was Jesus himself who revealed it to me.” (Galatians 1:11-12). And as we saw before, he denied going to Jerusalem to meet the

disciples, only after three years. He said, “And when God decided to reveal his son to me, so that I might preach the good news about him to the Gentiles, I did not go to anyone for advice, nor did I go to Jerusalem to see those who were apostles before me.. It was three years later that I went to Jerusalem..” (Galatians 1:16-18).

The alleged direct audiovisual contact with Jesus is as follows:

One night Paul had a vision in which Jesus said to him, “Do not be afraid, but keep on speaking and do not give up.” (Acts 18:9).

Another alleged communication between Jesus and Paul is reported as follows, Paul said,

“I went back to Jerusalem, and while I was praying in the Temple, I had a vision, in which I saw Jesus, as he said to me, ‘Hurry and leave Jerusalem quickly, because the people here will not accept your witness about me.’ ‘Lord.’ I answered. ‘They know very well that I went to the synagogues and arrested and beat those who believe in you. And when your witness Stephen was put to death, I myself was there approving of his murder and taking care of the clothes of his murderers.’ ‘Go.’ Jesus said to me, ‘for I will send you far away to the Gentiles.’” (Acts 22:17-21).

Another alleged meeting is reported here, “That night Jesus stood by Paul and said, ‘Do not be afraid! You have given your witness for me here in Jerusalem, and you must also do the same in Rome.’” (Acts 23:11).

The author of the book of Acts narrated also that Paul used to receive another type of alleged contact from Jesus. He said, “They traveled through the region of Phrygia and Galatia because the Holy Spirit did not let them preach the message in the province of Asia. After they had come to Mysia, they tried to go into Bithynia, but the spirit did not allow them. So they went to Troas. That night, Paul had a vision in which he saw a Macedonian standing and begging him saying, ‘Come over Macedonia and help us.’ After that, we got ready to go there because the Lord had called us to preach the gospel to them.” (Acts 16:6-10).

It seems that whenever Paul does not like a place for any reason, he would just claim that he had received the signal of the spirit of Jesus telling him not to go there. But when he wanted to go Macedonia, he claimed that he had received a signal from Jesus using a Macedonian citizen, standing and begging Paul to go there. Finally, He also claimed that he communicated with heaven through an angel sometimes. He said, “For last night an angel of the God to whom I belong and whom I worship came to me, and said, ‘Do not be afraid, Paul! You must stand before the Emperor.’” (Acts 27:23-24).

Paul wanted to convince the people that Jesus had forgotten about his disciples, and established a direct line of contact with him instead. There is no narration about Jesus saying that he came in a vision to his old disciples. Because he was, after all, no more than a human messenger proclaiming the message of God to his people the Jews. God rescued him from his would-be murderers by ascending him to heaven. And since then, he had no power to communicate or to appear to any human being. All the activities of the disciples after him were through God’s guidance, support, and wisdom. The queer thing was that, while the disciples were in Jerusalem, the provinces were claiming they were receiving guidance from the Holy Spirit. Paul on the other hand was also claiming that he had direct guidance from Jesus and the Holy Spirit, with doctrines that were contrary to what the disciples had already received in Jerusalem. The reader must ask himself: How could this have happened? Was the Holy Spirit contradicting himself? Definitely not. So what was it then? The answer is within Paul’s words. He said, “I will go on doing what I am doing now, in order to keep those other apostles from having any reason for boasting and saying that they work in the same way that we do. Those men are not true apostles, they are false apostles, who lie about their work and disguise themselves to look like real apostles of Jesus. Well, no wonder! Even Satan can disguise himself to look like an angel of light. So it is no great thing if his servants disguise themselves to look like servant of righteousness. In the end they will get exactly what their actions deserve.” (2 Corinthians 11:12-15).

Yes, Paul was right. It is no wonder if the servants of Satan disguise themselves to look like real apostles of Jesus. Paul himself was a good example.

5. To emphasize his specialization as an apostle to Gentiles, appointed by Jesus himself directly. Paul was a clever man. He knew that he would not be accepted by the Jews even before implementing his plan. He knew also that his new pagan doctrines would not be acceptable to any sane Jew. So he prepared himself to concentrate on preaching the new pagan Christianity to the Gentiles. Also he had prepared the others to have the idea of his claim as apostle to the Gentiles. He knew what to do to gain the Gentiles. The reader should notice how he plays with words. He said, “For this reason, I, Paul the prisoner of Jesus for the sake of you Gentiles... God revealed his secret plan and made it known to me... the secret is that by means of the gospel the Gentiles have a part with the Jews in God's blessings; they are members of the same body and share in the promise that God made through Jesus.” (Ephesians 3:1, 3, 6).

Here also we find him emphasizing his mission to the Gentiles. He said, “For this is the commandment that the Lord has given us: ‘I have made you a light for the Gentiles.’” (Acts 13:47).

And when the Jews opposed Paul and said evil things about him, “He protested by shaking the dust from his clothes and saying to them, ‘If you are lost, you yourselves must take the blame for it! I am not responsible. From now on I will go to the Gentiles.’” (Acts 18:6).

And he claimed, as we saw before, that Jesus said to him, “I have appeared to you to appoint you as my servant... I will rescue you from the Jewish people, as well as from the Gentiles, to whom I now send you, to open their eyes and to turn them from darkness to light, and from the power of Satan to God, that they may receive forgiveness of sins and an inheritance among those who are sanctified by faith in me.” (Acts 26:16-18).

And he also said to the Jews, “You are to know, then, that God’s message of salvation has been sent to the Gentiles. They will listen!” (Acts 28:28).

He also said, “I am speaking now to you Gentiles: As long as I am an apostle to the Gentiles.” (Romans 11:13).

He also said, “Of being a servant of Jesus to work for the Gentiles... I will be bold and speak only about what Jesus done through me to lead the Gentiles to obey God.” (Romans 15:16, 18).

He also said, “To reveal his son to me, so that I might preach the good news about him to the Gentiles.” (Galatians 1:16).

He also said, “To which I was appointed a preacher an apostle, and a teacher for the Gentiles.” (2 Timothy 1:11).

So, the Gentiles were the first to learn Paul's new invented faith.

6. Paul created a new understanding for the term “Savior.” While the word “savior” means the person who rescues or saves people from danger, loss, death, going astray in faith, committing sins, etc., Paul took advantage of the opportunity when the early Christians who had no certain knowledge about what had happened to Jesus when the Jews tried to kill him, but they followed conjectures and rumors about his alleged death. Paul claimed that it was a sacrifice, in common with the sacrifice of the pagan Mithras cult to create a new conception for the term “Savior.” And so, he started teaching a faith that already existed in pagan mythology when he transformed Jesus into a “Divine Savior” who had descended to earth from the heavens and experienced death for the purpose of saving mankind from their sins. Paul already ruled out the way to salvation that was preached by all the messengers including Jesus himself, and formed his own false way to his alleged salvation.

Jesus never saw himself as a savior by his blood, but rather he wanted people to accept him as a messenger of God to the Jews. He said they should repent and keep the commandments. The disciples also never believed or preached the idea of salvation that was created by Paul. We can see that from the following: Jesus said, “[And this is eternal life, \(salvation\) that they \(the Jews\) know you, the only true God, and \(to know\) Jesus Christ whom you sent \(his messenger.\)](#)” (John 17:3).

And Jesus answered the one who asked him about eternal life (salvation), saying, “[Keep the commandments if you want to enter life \(salvation\).](#)” (Matthew 19:17).

What about the disciples, what did they say about the savior? Peter said, “[God raised him to his right side as Leader and savior, to give the people of Israel the opportunity to repent and have their sins forgiven.](#)” (Acts 5:31). It is clear that Jesus came to save the Jews not by blood, but by repentance and belief in his message, in order for their sins to be forgiven. And Peter also said, “[Salvation \(for the Jews\) is to be found through him alone; for there is no other name under heaven \(that time\) given among men by which we \(as Jews\) must be saved.](#)” (Acts 4:12).

As for Paul, this is what he said while talking to the Jews, alongside the disciple Barnabas! He said, “[It was Jesus, a descendant of David, whom God made the savior of the people of Israel, as he had promised.](#)” (Acts 13:23).

Here, Paul was keeping to the teaching of the disciples that Jesus came to save the Jews because his audience were Jews and his companion was a disciple. But when he was apart from the disciples, he preached, “[Jesus, did not take the blood of goats and bulls to offer as a sacrifice; rather he took his own blood and died to obtain eternal salvation for us.. Instead, now when all ages of time are nearing the end, he has appeared once and for all, to remove sin through the sacrifice of himself.](#)” (Hebrews 9:12, 26). And also preached, “[I passed on to you what I received, which is of the greatest importance: that Christ died for our sins, as written.](#)” (1 Corinthians 15:3).

7. Gives more stress on claiming holiness for his own gospel, to put people under the delusion of divine sources for his own philosophy. And by which they are saved if they hold firmly his gospel, which he preach without charging for it, without claiming his rights in his work for it. But he did it as a matter of duty! (1 Corinthians 15:2. 9:17-18).

He emphasized the following about his own special gospel:

“God has appointed me as an apostle and teacher to proclaim the Good news.. and has given me the work of defending it” (2 Timothy 1:11; Philippians 1:17).

“For our gospel did not come to you in word only, but also in power, and in the Holy Spirit.” (1 Thessalonians 1:5).

“I was made a servant of the gospel by God’s special gift, which He gave him through the working of his power.” (Ephesians 3:7).

“That I may be a minister of Jesus to the Gentiles ministering the gospel.” (Romans 15:16).

“The gospel, the message that I preached to you. You are saved by the gospel if you hold firmly to it.” (1 Corinthians 15:2).

Paul announced also that he was under orders to do so. And how terrible it would be for him if he did not preach the gospel. He thought he did it as a matter of duty because God entrusted him with this task. He was willing to be anything in order to win over as many people as possible. Also he announced that he become all things to all men, that he may save some of them by whatever means are possible. In fact, he was misleading not saving. He claimed he did all this for his gospel’s sake in order to share in its blessings. (1 Corinthians 9:16-23). Worse, he announced to the Gentiles saying, “The gospel I preach is not of human origin. I did not receive it from any man, nor did anyone teach it to me, but it was Jesus Christ himself who revealed it to me.” (Galatians 1:11-12).

There could not have been a greater lie: make Jesus God, the One who inspires His messengers. How could Paul make God or even Jesus responsible for his blasphemy, lies, and polytheistic teaching that he preached to the pagan Gentiles? Jesus himself did not speak about his true Gospel the same way that Paul spoke about his vain gospel. Yes, it was a different gospel than that of Jesus. In his personal gospel, there is not a single word that gives the actual teaching of Jesus, nor is there even one of his parables. Instead he spreads his own invented teaching and his own philosophy. In fact, he was avoiding quoting the teachings of Jesus because his invented personal gospel conflicts the true Gospel of Jesus. It promotes falsehood and lawlessness.

What are the doctrines with which Paul opposed Jesus and his disciples? The main doctrine that exposed the falsehood of Paul was his corruption of the Hebrew term “Son of God” from a chosen person near to God to another real deity, as a real son sitting beside his father. His whole function was centered on his alleged death, as a savior who washed away sins with his blood. Neither Jesus nor his followers ever preached such pagan mythology. But the whole of the gospel of Paul was centered on this mythology. The apostles built their doctrines on a foundation of Jesus’ words. But Paul never quoted Jesus. Here are some of the examples of the major differences between the apostles and Paul:

The Apostle Peter said, “Jesus of Nazareth, a man attested by God to you by miracles, wonders, and signs which God did through him.” (Acts 2:22).

Paul said, “Jesus according to the flesh was an Israelite, who is over, the eternally blessed God.” (Romans 9:4-5).

The apostle James said, “What does it profit, my brethren, if someone says he has faith but does not have works? Can faith save him?” (James 2:14), and he also said, “But do you want to know, O foolish man, that faith without works is dead?” (James 2:20).

Paul said, “Therefore we conclude that a man is justified by faith without the deeds (works) of the law.” (Romans 3:28). And he said also, “knowing that a man is not justified by the works of the law but by faith in Jesus Christ, even we have believed in Christ Jesus, that we might be justified by faith in Christ and not by the works of the law; for by the works of the law no flesh shall be justified.” (Galatians 2:16). And he also said, about circumcision, “Listen! I, Paul, tell you that if you allow yourselves to be circumcised, it means that Jesus is of no use to you at all. Once more I warn any man who allows himself to be circumcised that he is obliged to obey the whole Law. Those of you who try to be put right with God by obeying the Law have cut yourselves off from Christ.” (Galatians 5:2-4).

Would the reader believe that Jesus would warn people about circumcision and keeping the Law? If not, who inspired Paul to go against the teaching of Jesus? Was it the Holy Spirit? Did Jesus change his teachings and give them to Paul only, and forget all about his apostles? Or was there another spirit inspiring Paul?

A troubling point is that Paul was warning people not to be circumcised, even though he circumcised his friend Timothy when he wanted to take him along on the journey, “because of the Jews who lived in that area, for they all knew that his father was a Greek.” (Acts 16:3). So Paul obliged this poor Timothy to obey the whole Law in order to appease the Jews.

Peter and James were apostles of Jesus. They walked with him for more than three years, and were taught directly by Jesus himself. Paul on the other hand, no man had ever taught him Christianity and he never walked with Jesus, but he claimed that he was given all knowledge in momentary vision of Jesus. Then he found it necessary to claim a direct line of contact with Jesus and the Holy Spirit, to give validity for his thoughts and philosophy.

Since the apostles and Paul are in total disagreement, surely it was not the same Holy Spirit that guided the apostles as the one that inspired Paul. Surely those disciples who

followed the teaching of Jesus were supported by the Holy Spirit, but Paul who followed his own thoughts and philosophy was also supported, but by another spirit. It was an evil spirit that has made his philosophy fair-seeming to him. So, are those apostles who were on a clear proof from the word of Jesus like Paul, whose desires and philosophy were beautified for him? They are not alike. There is no doubt that Paul was the first corrupter of the doctrines of Jesus. And, unfortunately, these corrupted teachings have replaced Jesus' and Paul has become the founder of today's Christianity.

The evil spirit inspired Paul to utter against God that which was an enormity in falsehood. Such as ascribing a real son for God “with the exact likeness of God” (2 Corinthians 4:4), “who always had the nature of God” (Philippians 2:6-7). “Nor did God keep protect His own son from harm, but offered him up for humans” (Romans 8:32). He even falsely claimed that the reason for God to gave a chance of salvation for the Gentiles through him, was just to make the Jews jealous of Gentiles. He said, “Because they (the Jews) sinned, salvation has come to the Gentiles, to make the Jews jealous of them.” (Romans 11:11). And he also claimed that, the reason for God to have mercy on the Gentiles, was because the Jews were disobedient. He said, “As for you Gentiles, you disobeyed God in the past; but now you have received God's mercy because the Jews were disobedient.” (Romans 11:30).

And this evil spirit inspired Paul to ascribe foolishness and weakness to God. He said, “Because the foolishness of God is wiser than men, and the weakness of God is stronger than men.” (1 Corinthians 1:25). Finally the Evil spirit inspired him to think that, it really pleased God when He chose this “foolish man” even before he was born, and called him to serve God when he decided to reveal his son to him, so that he might preach the gospel (Galatians 1:15-16).

If Paul made an unjust estimate of God, what about Jesus? He also was not left out from the foolishness of the gospel of Paul. He already ascribed a curse to Jesus, he said, “Jesus became a curse for us because the scripture says, ‘Anyone who is hanged on a tree is under God’s curse.’” (Galatians 3:13).

The evil spirit inspired Paul also to present Jesus as a heavenly being who chose after he had been pushed by his father to accept suicide for the sake of saving mankind. He said, *“Every Jewish priest performs his services every day and offers the same sacrifices many times; but these sacrifices can never take away sins (Hebrews 10:11).* But God did not compassionate for His own son, He delivered him (Romans 8:32) so that by his sacrificial death he should become the means by which people’s sins are forgiven only through their faith in him (Romans 3:25-26). Jesus, did not take the blood of goats and bulls to offer as a sacrifice; rather he took his own blood and died to obtain eternal salvation for us (Hebrews 9:12). Christ, however offered one sacrifice for sins, an offering that is effective forever, and then he sat down at the right side of God.” (Hebrews 10:12).

Then this evil spirit inspired him to manufacture a key for paradise from the alleged blood of Jesus and give it to anyone who would confess that Jesus is Lord and believe that God raised him from the dead, without any requirement or obedience to law. He said, *“So if you confess that Jesus is Lord and believe that God raised him from death, you will be saved. This includes everyone.” (Romans 10:9-12).* Also the evil spirit inspired Paul to believe that all the works and the preaching of Jesus and his disciples during his three years of ministry on earth were useless. There was no need for all that, it was vain and a waste of time: the only beneficial point in Jesus’ life was his alleged death and resurrection. Paul said, *“And if Jesus has not been raised from death, then we have nothing to preach and you have nothing to believe. And we are shown to be false.” (1 Corinthians 15:14-15).*

The evil spirit did not forget to inspire Paul to curse the Law of God with Jesus. He said, *“Jesus has redeemed us from the curse that the Law brings, to those who depend on obeying the Law, which was introduced in order to increase wrongdoing.” (Galatians 3:13, 10; Romans 5:20).*

The evil spirit directed Paul to be a racist apostle and ascribed racism to God. He said, *“It says that Abraham had two sons, one by a slave woman, the other by a free woman. The one whose children are born in slavery is Hagar. Hagar who stands for mount Sinai in*

Arabia is a figure of the present city of Jerusalem, in slavery with all its people. Now we, brothers, as Isaac was, are children of promise. So then, brethren, we are not children of the slave woman but of the free.” (Galatians 4:22-31).

The evil spirit directed Paul to lie when he stood before King Agrippa about what really took place between him and the Jews. He said, “I preached that they (the Jews) must repent of their sins and turn to God and doing works that would show they had repented. It was for this reason that the Jews seized me while I was in the temple, and they tried to kill me.” (Acts 26:20-21).

This, of course, was not true. The Jews did not seize Paul while he was in the temple and try to kill him because he preached that they must repent of their sins and turn to God. Rather, the Jews opposed Paul for teaching those of them residing in Gentile lands to abandon the Law of Moses, telling them not to circumcise their children or follow the Jewish customs. (Acts 21:21). The story continues as thus, “Some Jews from the province of Asia saw Paul in the temple. they stirred up the whole crowd and grabbed Paul. They shouted. ‘Help! This is the man who goes everywhere teaching everyone against the people of Israel, the Law of Moses, and the temple. And now he has even brought some Gentiles into the temple and defiled this holy place.’ And all the city was moved, and the people ran together, and they took Paul, and drew him out of the temple: and forthwith the doors were shut. And as they went about to kill Paul, when a report was sent up to the commander of the Roman troops that all of Jerusalem was rioting. At once the commander took some officers and soldiers and rushed down to the crowd.” (Acts 21:27-32).

The evil spirit convinced Paul to lie because he said, “But what if my lie serves God’s glory by making his truth increased? Why should I still be condemned as a sinner?” (Romans 3:7).

Also, this evil spirit allowed him untruths and fickleness in order that he might share falsehood with the people through his own particular gospel. He said, “To the Jews I

became as a Jew, that I might win Jews; To those who are under the Law, (I became) as under the Law...To those who are without Law, (I became) as without Law....To the weak I became as weak... I have become all things to all men. I did this for the gospel's sake to share in its blessings." (1 Corinthians 9:20-23).

The evil spirit told him that he was an exceptional person and all things are lawful for him. So he said, "All things are lawful for me, but I will not be brought under the power of any." (1 Corinthians 6:12). The strange thing was that the evil spirit convinced Paul that he was chosen and was called by God to serve Him even before he was born! "But God in his grace chose me even before I was born, and called to serve him." (Galatians 1:15).

Now, the reader is asked to consider what Paul said about himself. "I am a mortal man, sold as a slave to sin. I do not understand what I do; for I do not do what I would like to do, but instead I do what I hate...I know that good does not live in me. For even though the desire to do is in me, I am not able to do it. I do not do the good I want to do; instead, I do the evil that I do not want to do (what a chosen messenger) But I see a different law at work in my body- a law that fights against the law which my mind approves of. It makes me a prisoner to the law of sin which is at work in my body. What an unhappy man I am!" (Romans 7:14-24).

Another odd thing is that Paul used this alleged spirit of God to send his greetings and the greetings of his friends to other friends, and also utilized the spirit for some personal news. All these personal things are considered as a part of his alleged inspired gospel as Words of God. About his greetings, Paul wrote, "I send greetings to Priscilla and Aquila. Greetings to Mary, who has worked hard for me. Greetings also to Andronicus and Junias my kinsmen who were in prison with me. My greetings to Ampliatus my beloved in Jesus. Greetings also to Urbanus, and Stachys my beloved. Greetings to Apelles. Greetings to those who belong to the family of Aristobulus. Greetings to Herodion my kinsmen. Greet those who are of the household of Narcissus. My greetings to Tryphaena and Tryphosa, and to my beloved (girl) friend Persis. I send greetings to Rufus

and his mother and mine. My greetings to Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brethren how are with them. Greetings to Philologus and Julia, to Nereus and his sister, to Olympas and all the saints who are with them.” (Romans 16:3-15).

About the greetings of his friends, he said, “Timothy, my fellow worker, sends you his greetings; and so do Lucius, Jason and Sosipater. I Tertius, who wrote this letter greet you in the Lord. My host Gaius greets you. Erastus, the treasurer of the city, greets you, and brother Quartus. The grace of our lord be with you all. Now to Him who is able to establish you according to my gospel and the preaching of Jesus Christ.” (Romans 16:21-25).

About other personal news in the alleged gospel of God, Paul wrote, “Timothy, do your best to come to me soon. Demas fell in love with this present world and has forsaken me. Only Luke is with me. Get Mark and bring him with you, because he can help me in the work. When you come, bring my coat that I left in Troas with Carpus; bring the books too, and especially the ones made of parchment...I left Trophimus in Miletus, because he was sick. Do your best to come before winter.” (2 Timothy 4:9-20).

And he wrote to his friend Titus and said, “When I send Artemas or Tychicus to you, do your best to come to me in Nicopolis, because I have decided to spend the winter there. Do your best to help Zenas the lawyer and Apollos to get started on their travels, and see to it that they have everything they need. All who are with me send you greetings. Give our greetings to our friends in the faith.” (Titus 3:12-15).

With all these problems of Paul, he insisted to think that he had God’s spirit. He said, “I think I also have the spirit of God.” (1 Corinthians 7:40).

The reader might ask: did Paul have the Spirit of God or a spirit from Satan?

8. working separately, away from the disciples, so that he could convince people to accept his own philosophy and his own interpretation of Jesus' message. His plan was as follow:

The first step: was to start exalting and venerating of himself as an apostle who was chosen by God even before he was born ([Galatians 1:15](#)). He proudly proclaimed his independence; that he did not go to anyone for advice, nor did he go to Jerusalem to see those who were apostles before him ([Galatians 1:16-17](#)). Instead, he totally depended on a series of alleged visions of Jesus. He claimed to have received ordination and that he was not in need to learn from any human being, not even the disciples who preceded him. Paul said, "I do not think that I am the least bit inferior to those very special so-called 'apostles' of yours... As the truth of Christ is in me, no one shall stop me from this boasting in the regions of Achaia." ([2 Corinthians 11:5, 10](#)). It was three years later that he went to Jerusalem to gain information from Peter and he stayed with him for two weeks. He did not see any other apostles except James ([Galatians 1:18-19](#)). He proudly spoke about himself and how he worked harder than any of the other disciples ([1 Corinthians 15: 10](#)).

The second step: was to infiltrate the ranks of the disciples, to slander them, and replace their learning – which they received direct from Jesus – with his own teachings. He proclaimed that, "Fourteen years later I went back to Jerusalem with Barnabas, taking Titus along with me. I went because God revealed to me that I should go. In a private meeting with the leaders I explained the gospel that I preach to the Gentiles." ([Galatians 2:1-2](#)). He then started speaking badly about the disciples, saying, "False brethren slipped into our group as spies, in order to find out about the freedom we have through our union with Jesus, they wanted to make slave of us, but in order to keep the truth of the gospel (the fake one) safe for you we did not give in to them for a minute. But from those who seemed to be the leaders (of the apostles) It makes no difference to me what they were.. For by God's power, I was made an apostle to the Gentiles, just as Peter was made an apostle to the Jews." ([Galatians 2:4-6, 8](#)).

Paul continued to speak evil about the disciples, accusing them of hypocrisy. and how they were wrong and how he was right. He said, “But when Peter came to Antioch, I opposed him in public because he was clearly wrong.. And the rest of the Jews also played the hypocrite with him, so that even Barnabas was carried away with their hypocrisy. But when I saw that they were not straightforward about the truth of the gospel..” (Galatians 2:11, 13-14).

Furthermore, Paul considered the disciples to be servants of Satan disguised to look like real apostles of Jesus. He said, “I do not think that I am the least bit inferior to those very special so-called apostles... I will go on doing what I am doing now, in order to keep those other apostles from having any reason for boasting and saying that they work in the same way that we do. Those men are not true apostles, they are false apostles, who lie about their work and disguise themselves to look like real apostles of Jesus. Well, no wonder! Even Satan can disguise himself to look like an angel of light! So it is no great thing if his servants disguise themselves to look like servant of righteousness. In the end they will get exactly what their actions deserve.” (2 Corinthians 11: 5, 12-15).

He warned the Gentiles in Galatia from the true Gospel of the disciples. He said, “I am surprised at you that you are turning away so soon from him (Paul himself) who called you in the grace of Christ, to a different gospel, (of the apostles.) Actually, there is no “other gospel” but I say this because there are some people (the disciples with the true gospel of Christ) who are upsetting you and trying to change the gospel of Christ. (you did, Paul, not the disciples) But even if we, or an angel from heaven preach any other gospel to you than what we have preached to you, let him be accursed. As we have said before, so now I say again, "If anyone preaches to you a gospel that is different from the one you accepted (from Paul), let him be accursed. For do I now persuade men, or God? Or do I seek to please men? (The disciples) For if I still pleased men I would not be a servant of Christ... The gospel which was preached by me is not according to man. For I neither received it from man (the apostles). Nor did anyone (from the apostles) teach it to me. But it came through the revelation of Jesus.” (Galatians 1:6-12).

And he also warned the Gentiles in Corinth from the true disciples of Jesus. He said, “I wish you would tolerate me even when I am a bit foolish. Please do it...I am afraid that your minds will be corrupted and that you will abandon your full and pure devotion to Christ, in the same way that Eve was deceived by the snake’s clever lies. For you gladly tolerate the one (the true apostle) who comes to you and preaches a different Jesus (true Jesus) not the one (fake Jesus) we (Paul) preached or if you accept a spirit and a gospel completely different from the spirit and the gospel you received from us (Paul) you may well put with it. I do not think that I am the least bit inferior to those very special so- well ‘apostles’ of yours.” (2 Corinthians 11:1, 3-5).

And thus, in a way that Paul did not perceive, gradually, God exposed him. Actually, God caused Paul to expose himself through his own words. He admitted that there was a Jesus of the disciples, Truly Jesus, who was different than his Falsely Jesus, and a spirit and a gospel completely different from the spirit and the gospel he had preached to the Gentiles (2 Corinthians 11: 3-5).

9. Quoting the Old Testament out of context and manipulated it to match his own personal doctrines. Paul dared to say about Jesus that he became a curse for humanity and that the Law of God brings with it a curse. “Christ has redeemed us from the curse of the law, having become a curse for us...” (Galatians 3:13).

“Those who depend on obeying the Law live under a curse. For the scripture says, “Cursed is everyone who does not continue in all things which are written in the book of the law, to do them.” (Galatians 3:10).

In the above verse, Paul was actually quoting Deuteronomy 27:26 out of context because Deuteronomy 27:26 clearly says, “cursed is the one who does not confirm all the words of the law of God.” That were written by Moses on some large stones covered with plaster, as it stated in (Deuteronomy 27:8). Then Moses asked the people of Israel saying, “Obey Him (God) and keep all his laws that I am giving you today.” (Deuteronomy 27:10). In other words, people should live under a law that comes from

God and anyone of the people of Israel who ignores or disrupts the law of God is under God's curse. Thus the curse mentioned is for those who ignore God's Law or disrupt it, not for those who depend upon God's Law and give obedience to it. But Paul manipulated **Deuteronomy 27:26** out of context in his favor, to fit his reversed thoughts such: The law brings curse, those who depend on obeying the Law live under a curse, and also Jesus became a curse for us because he accepted to be hanged on a tree. And by becoming a curse, he has redeemed us from the curse that the law brings (**Galatians 3:13**). His aim was to cancel the law. He already claimed that a person is put right with God only through faith in Jesus, never by doing what the Law requires (**Galatians 2:16**). Because if a person is put right with God through the law, it means that Jesus died for nothing. (**Galatians 2:21**).

Paul employed a similar ruse in Galatians. He said, "But that no one is justified by the law in the sight of God. For the scripture says, 'The just (one) shall live by faith.'" (**Galatians 3:11**). Here, Paul wanted to convince us with his reversed belief that no one is put right with God by doing what the Law requires, but only through faith. He tried to prove that by quoting a text from the Old Testament out of context and manipulated it (The just (one) shall live by faith). He quoted **Habakkuk 2:4** out of context. What **Habakkuk** passage actually says is, "Behold the proud (one), his soul is not upright in him. But the just (one) shall live by his faith." (**Habakkuk 2:4**). This passage discusses the difference between those who are evil (the proud), and how they will not survive, and those who are righteous (the just) who will live because they are faithful to God, steadfastly keeping of his commands. For, "faith without works is dead!" (**James 2:20**) and "What does it profit, if someone says he has faith but does not have works? Can faith save him?" (**James 2:14**). So Paul, in **Galatians 3:11**, manipulated **Habakkuk 2:4** in order to prove his fake philosophy that alleges, "A man is not justified by the works of the law but by faith in Jesus Christ. ... For by the works of the law no flesh shall be justified." (**Galatians 2:16**).

Paul also tried to show that the Law of God has nothing to do with faith. He said, “Yet the law is not of faith. (For the scripture says), ‘The man who does them shall live by them.’” (Galatians 3:12).

Here, Paul was quoting from Leviticus 18:5, again, out of context. Leviticus 18:5 actually reads, “You shall therefore keep my statutes and my judgments, which if a man does, he shall live by them; I am the Lord.”

Surely, no one will follow the Law of God without having faith in God and His Law!? Again, as James said, “faith without works is dead!” (James 2:20). But Paul manipulated the end of Leviticus 18:5 out of context in his favor, to prove his fake philosophy of the separation between the faith and keeping the law.

Remember, Paul even considered Jesus a curse, saying, “Jesus became a curse for us because the scripture says, ‘Anyone who is hanged on a tree is under God’s curse.’ He has redeemed us from the curse that the Law brings.” (Galatians 3:13).

Here, Paul was misrepresenting a passage in Deuteronomy which actually reads, “If a man has committed a sin worthy of death. And he is put to death, and he was hung on a tree. His body shall not remain overnight on the tree, but it should be buried that day. For he who is hanged is a curse of God.” (Deuteronomy 21:22-23).

So the context here is about the criminal who was sentenced to death. It has nothing to do with what Paul is trying to establish a curse of Jesus and the law through his manipulation of scripture. And if Jesus was hanged on a tree as Paul believed, was he hanged as an accursed criminal?!

Another example of Paul’s manipulating scripture out of context was reported in Acts 28:17-28. After three days of the arrival of Paul to Rome, he called the local Jewish leaders there to a meeting. When they heard from him, they set a date with him and a large number of them came to where Paul was staying. He explained to them his beliefs from morning till night, and he tried to convince them about Jesus by quoting from the

Law of Moses and the writings of the prophets. Although he completely and conveniently omitted any mention of his core doctrine: that of the atonement of the cross!

Some of the Jews were convinced, but others would not believe. So they left, disagreeing among themselves, after Paul had insulted them for not accepting his teaching saying, “How well the Holy Spirit spoke through the prophet Isaiah to your ancestors! Saying, ‘Go and say to this people: You will listen and listen but not understand. You will look and look, but not see, because this people’s minds are dull, and they have stopped up their ears, and closed their eyes. Otherwise their eyes would see, their ears would hear, their minds would understand.’” Here Paul was quoting **Isaiah 6:9-10** and manipulated it out of context in his favor. Then he concluded saying, “You are to know, then, that God’s message of salvation has been sent (by Paul) to the Gentiles. They will listen.” (**Acts 28:25-28**).

Paul’s conceit pushed him to consider himself as God’s light to the Gentiles. He made a speech to the Jews in Antioch, saying to them (with Barnabas by his side), “It was necessary that the word of God should be spoken to you first; but since you reject it, and judge yourselves unworthy of everlasting life, behold, we turn to the Gentiles. For the Lord has commanded us, ‘I have set you to be a light to the Gentiles. That you should be for salvation to the ends of the earth.’” (**Acts 13:46-47**).

Anyone reading the words from Acts, above, might believe that Paul was indeed a true gift and “light to the Gentiles.” But the fact of the matter is that He was just quoting a prophecy from **Isaiah 49:6** that was given exclusively to Isaiah. The relevant passage clearly says, “The Lord said to me, ‘I have a greater task for you, my servant (Isaiah) Not only will you restore to greatness the people of Israel who have survived, but I will also make you (Isaiah) a light to the Gentiles. That you should be my salvation to the ends of the earth.’” (**Isaiah 49:6**). It was just a cut and paste job.

A third of **Romans 3** is also cut and paste from Psalm (10 out of 31 verses from **Romans 3** were directly copied from **Psalm 4, 10-18**).

10. The final stage in Paul's re-branding of Jesus' message was his marketing the salvation formula that he made from the alleged blood of Jesus on the cross. "So if you confess that Jesus is Lord and believe that God raised him from death, you will be saved." (Romans 10:9). So, he limited Christianity to the cross, and made salvation conditional to total dependency on the alleged blood of Jesus. He wrote, "If Jesus has not been raised from death, then we have nothing to preach and you have nothing to believe." (1 Corinthians 15:14-15).

Such was the reality of Paul who replaced Jesus' doctrine of salvation for the Jews; a doctrine which was based on believing in him as a true messenger of God, and on keeping the Law, by the new Pauline doctrine revolved around believing in Jesus' alleged sacrificial death on the cross.

How did the disciples deal with Paul after he was exposed, and how was his end?

Paul and Barnabas spent some time in Antioch teaching and preaching (Acts 15:35). But since they both had different intentions, for Paul wanted to preach his own "falsely" Jesus and his own "falsely" gospel to the Gentiles, a conflict must occur between the truth and false. There was a sharp argument had happened between the two, so, they separated from one another! The matter was not merely a personal controversy about travel's arrangements. But it was a deep doctrine controversy, after Paul's reality was exposed for Barnabas. The author of Acts narrated that Barnabas was determined to take John Mark with them, but Paul insisted that they should not take with them the one who had departed from them, and had not gone with them to the work. Then the conflict became so sharp that they parted from one another, and Barnabas took John Mark with him (Acts 15:36-39). Surely, if both had the same intention and doctrine, they would not had separated from one another because of an absurd reason; rather, they would make serving of the religion above personal considerations. And after period of a long time, Paul got his things ready and left for Jerusalem where the disciples. When he arrived there, the

believers welcomed him with his companions gladly. And on the next day, Paul had a meeting with the disciple James and all the church elders. He told them about his activities among the Gentiles (Acts 21:17-19). In view of the fact that the news already reached the disciples about Paul's dissenting dubious activity, so, they wanted to put him through a trial. They said to him, “Brother Paul, you can see how many thousands of Jews have become believers, and how devoted they all are to the Law. They have been told that you been teaching all the Jews who live in Gentile countries to abandon the Law of Moses, telling them not to circumcise their children or follow the Jewish customs. “What then? The assembly certainly meet, for they will hear that you have come. This is what we want you to do. There are four men here who have taken a vow. Go along with them and join them in the ceremony of purification and pay their expenses; then they will be able to shave their heads. In this way everyone will know that there is no truth in any of the things that they have been told about you, but that you yourself live in accordance with the Law of Moses. But as for the Gentiles who have become believers, we have sent them a letter telling them we decided that they must not eat any food that has been offered to idols, or any blood, or any animal that has been strangled, and that they must keep themselves from sexual immorality.” (Acts 21:20-25).

There was no other option for Paul, except he obey, because he had no power to face the large group of people who came together to meet for him. So, the next day, Paul did as they asked him. “Then he entered the temple to announce the expiration of the days of purification, when a sacrifice would be offered for each one of them. But just when the seven days were about to come to an end, some Jews from the province of Asia saw Paul in the temple. They stirred up the whole crowd and laid hands on him. They shouted. “Help! This is the man who goes everywhere teaching everyone against the people of Israel, the Law of Moses... And all the city was disturbed; and the people ran together, seized Paul and dragged him out of the temple...Now as they were seeking to kill him, news came to the commander of the Roman troops that all Jerusalem was rioting. At once the commander took some officers and soldiers and rushed down to the crowd. When the people saw him with the soldiers, they stopped beating Paul. The commander

went over to Paul, arrested him, and ordered him to be bound with two chains... There was such confusion that the commander could not find out exactly what had happened, so he ordered his men to take Paul up into the barracks.” (Acts 21:26-34).

As for the disciples, they were present, but they did nothing to stand up for Paul, because he was not of them and they were not of him. Rather, They left him alone in facing the anger of the crowd. After this event, there is no mention for the disciples in the book of Acts, because the author specialized the rest of the book for Paul alone. Who again faced the anger of the Jews after the Romanian commander had gave him permission to speak to the angry Jews. When Paul started to tell the people about himself and the story of his alleged conversion to the religion of Jesus, they did not control themselves. “Then they raised their voices and said, “Away with such a fellow from the earth, for he is not fit to live!” (Acts 22:22). The commander ordered him to be brought into the barracks. On the next day, the commander released him from his bonds, and commanded the chief priests and all their council to appear, and brought Paul down and set him before them (Acts 22:30). Paul succeeded to create a dissension among the Jews themselves, so the commander brought him back into the barracks (Acts 23:6-10). Then the commander knew that the Jews were planning to kill Paul, so he send him to Felix the governor in Caesarea (Acts 23:12-24). Paul stayed in Caesarea two years, he was under guard with some freedom, as to allow his friends to come to him (Acts 24:23-27). After Felix, came Festus as a governor, who commanded Paul to be brought to stand before the Jews who had come to him with many serious complaints against Paul, but Paul defended himself. Then the governor asked Paul: “Are you willing to go up to Jerusalem and there be judged?” Paul refused and said, “I appeal to Caesar.” Then Festus, after conferring with his advisers, answered, “You have appealed to Caesar? To Caesar you shall go!” (Acts 25:6-12).

And after some days King Agrippa came to Caesarea. Then Festus commanded Paul to be brought before King Agrippa, who permitted Paul to speak. Paul started to tell the audience about himself and the story of his alleged conversion to the religion of Jesus.

Festus could not control himself, and said with a loud voice, “You are mad, Paul! Much learning is driving you mad!” Then King Agrippa said to Festus, “This man might have been set free if he had not appealed to Caesar.” (Acts 26:1-32). Then Paul was sent with some other prisoners to Rome in Italy (Acts 27:1). Now when they arrived in Rome, Paul was allowed to dwell by himself with a soldier who guarded him (Acts 28:16). Paul dwelt two whole years in his own rented house. (Acts 28:30).

Here, the narration of the book of Acts is finished. It is not known exactly what had happened later to Paul. But according to tradition, Paul was beheaded, several miles out of the city of Rome, at the sixties A.D. It was during the time of the Emperor Nero who issued the decree to kill him in the wake of the great fire of Rome. Because he accused the “Christians” of Rome of kindling the fire. Surely, Jesus did not come to rescue him as Paul himself claimed that Jesus had said to him on the road to Damascus “I will rescue from the Jewish people, as well as from the Gentiles, to whom I now send you.” (Acts 26:17). Or as he also claimed, “And the lord will rescue me from all evil and take me safely into his heavenly kingdom.” (Timothy 4:18).

Unfortunately, mainstream Christianity today is the religion of Paul, not Jesus. No doubt, Paul was one of the great trials in the history of mankind. How many countless millions of people have already been deceived?!



Chapter four

The Way to God after Jesus

Illusions and Realities

Any newborn anywhere in the world is born with the innate nature, a natural submission for one God, and admission in monotheism. This is how God creates mankind. The new born baby is never born a Christian or a Jew or a Hindu or a Buddhist. But rather his parents have raised him to be a Christian or Jew or a follower of any other faith. So, the child grows up with the faith of its environment, putting trust in its parents, teachers, priests, scholars, scriptures and society. The difference among people around the world about this fact is this; whoever was born in a society where the innate, the upright natural true faith about God is maintained, no conflict would occur. But those who were born in a society where the innate nature is corrupted with myths that have been inherited through generations, surely, as the child grows up there will be a conflict within itself, such as opposing beliefs in God. The depth of this conflict may vary amongst people, and it is especially strong with those of deep thinking. Others may be heedless about it. Those who pay attention to the conflict may start to seek the truth through contemplation and research to find the answers for the questions arising from such conflict.

The heedless ones are under the allurement of this present life and the burden of the inheritance of their parents' faith, the surrounding society and the deceit of Satan. Thus, they are not willing to make any effort to seek the truth or even to listen. They are not willing to exert any effort to differentiate between illusions and realities. You will find them supporting each other in order to remain with their inherited faith. Surely, Satan makes it fair-seeming to them, all that which they believe and do. They would say that, "we are satisfied with our faith; we do not need to search for another one." They would repeat, "We were born on the faith of our parents, and upon it we will die." But the

matter of fact is that they were not born on that faith, but on the innate monotheistic nature, then their parents brought them up on their false faith.

God gave man a long life span that whosoever would receive admonition may reflect. He should not just live to eat and enjoy, whilst being preoccupied with a false hope. He should not let the allurements of this present life deceive him, and should not let Satan deceive him also away from the true way to salvation. He should not let confusion and friends pressure him from seeking the truth. He should not let the pride arising from higher education, fame, origin and color stop him from checking the faith with him. He should think about the heathens whose efforts have been wasted in this life, while they thought that they were acquiring good with their faith in their false gods. He should not venture with his soul! It is very risky to leave his life to proceed with an inherited faith till the moment of death. He should not let the Angel of Death be the one to wake him up from the false dream, when all facts will begin to unfold during his death which he has been avoiding. At that moment, his sight will see the arrangement of the assisting angels making the way for the Angel of Death to take his soul. And by their faces and the way how those Angels appear and deal, he will be able to predict his final destiny before leaving this world. Certainly, it is too late then. There will be no u-turn back to this life to correct the faith and way because death is the gate to other stages of life at the 'barrier' (see [Luke 16:19-31](#)) for the souls waiting for the resurrection for the next life (an other creating, body and soul) at the second blowing of the trumpet. It is another life, totally different, and eternal. It is just another setup out of this universe that which absolutely will come to an end.

How can we find the only way to Salvation?

In order for a person to find the only way to salvation, he has to make some efforts such as:

1. To have the true intention in his heart to seek the truth.

2. To start to check the source of his faith (scriptures), his faith should come only from true inspired Words of God.

3. He should always ask for proofs for what he has been asked to believe. It is very dangerous for him to be just a blind follower or to remain upon an inherited faith without proofs. He should not accept any text as a proof from unreliable books, full of contradictions and mistakes because it is a man-made book, not God's.

The Prophet to come after Jesus

There is a prophecy in the book of **Deuteronomy 18:18-22** about a prophet to be appointed by God with the following details: He would be among the brethren of the Israelites. He would be like Moses. The words of God would be in his mouth. He speaks only what God would command him. Anyone who refuses to obey him would be punished by God. If this prophet speaks something in the name of God without His command, so this prophet must die for it. Whatever this prophet speaks must come true, if not, he has spoken on his own authority and we should not fear him. The prophecy says, "I will raise up a prophet like you (Moses) from among their brethren, and I will put my words in his mouth, and he shall speak to them all that I command him. And it shall be that whoever will not hear My words which he speaks in My name, I will require it of him. But the prophet who presumes to speak a word in My name, which I have not commanded him to speak, or who speaks in the name of other gods, that prophet shall die for it. And if you say in your heart, 'How shall we know the word which the lord has not spoken?' When a prophet speaks in the name of the Lord, if the thing does not happen or come to pass, that is the thing which the Lord has not spoken; that prophet has spoken on his own authority, and you are not to fear him."

First, if this prophet was not among the Jews themselves, but among their brethren, then who are the brethren of the Israelites (descendants of Abraham through Isaac)? The answer is the Ishmaelite (descendants of Abraham through Ishmael). Second, this prophecy must come to pass, and this prophet had to be raised, otherwise, the scripture

would be false. So who is this Ishmaelite prophet like Moses? Do not be surprised my dear reader, if I tell you that even those who believe that Jesus is God or his literal son, believe also at the same time that Jesus is the prophet who is like Moses. So how can he be God and a prophet like Moses at the same time? Really it is something amazing! Surely it is a problem for them, to whom this prophecy can be directed? Since all the Jewish Prophets who came after Moses were not like him, but to guide the Jews under the law brought by Moses. So, the only one remaining for them to direct this prophecy to was Jesus; even though this would oppose their faith in him as God.

Surely, Jesus was a prophet for the Jews, as we saw earlier. But this prophecy by no means fits Jesus, and for two reasons. First, he was not among the brethren of the Israelites, but among the Israelites themselves. Second, Jesus was not like Moses in any aspect. Such as, birth, family life, end of his life on earth, leadership among the Jews, and acceptance by those whom he was sent to. As this prophecy was after the time of Moses, surely Jesus would have known about it. And surely he would say something about this prophet. Indeed he did. He already prophesied and said to Jews, “Therefore I say to you, the kingdom of God will be taken from you (the Israelites) and given to a nation (the Ishmaelite) bearing the fruits of it.” (Matthew 21:43). And he also announced clearly about this prophet who would come after him, as the final, universal messenger of God to guide mankind into all truth. In John 14:16-17, it was reported that Jesus said, “And I will pray to the father, and He will give another counselor, that he may abide with you forever, even the spirit of truth...” And in other chapter of John, the author reported a specific description of this Spirit of Truth and his role. “I have much more to tell you, but now it would be too much for you to bear. However, when he the spirit of truth has come, he will guide you into all truth. He will not speak on his own authority, but he will speak of whatever he hears; and he will tell you things to come. He will glorify me...” (John 16:12-14).

And also, in [John 16:7](#), the author reported that Jesus said about this one who would come after him, “Nevertheless I tell you the truth. It is better for you that I go away, for if I do not go away, the counselor will not come to you.”

In the previous quotations we can see that there is someone to come after Jesus, with specific descriptions as follows:

1. He will stay forever. Not in the sense of his being, because no creature will stay forever, but through his teachings. His would be the last and final message.
2. He has the ability to speak and to hear
3. He is under commands. He cannot speak on his own authority, but only of what he hears from God.
4. He will glorify Jesus.
5. He will not come until Jesus leaves.

If one were to be asked about who is this “he” with the before-mentioned specific descriptions, who was prophesied by Jesus to come after him, to guide people to all truth, so that the one who asked may follow him, in order to attain salvation? He will answer him and falsely say, “that was Jesus prophesying about the coming of the Holy Spirit and not a human prophet.” So, as we saw before, how the prophecy of Moses concerning the prophet to come was wrongly turned towards Jesus, here again we see the prophecy of Jesus concerning the same prophet was wrongly turned towards the Holy Spirit. By no means would this prophecy fit the Holy Spirit because of the following reasons:

1. Jesus had to leave this world, in order for this prophet to come, while the Holy Spirit can be there even if Jesus was still in the world. In fact the Holy Spirit was already there supporting Jesus.

2. If Jesus had much more to tell, but the people did not have the capacity to bear it at that time. So what did the Holy Spirit deliver to the disciples as new teachings, which were not said by Jesus? The answer is nothing, but the new teachings came with the final messenger of God.

3. If the reason for Jesus' not delivering the many new teachings was that it would be too much for the people to bear, so surely these many new teachings would not be delivered only a few days after the ascension of Jesus, because the people still could not bear them! But it had to be after hundreds of years in order for people to bear. Therefore this "he" to come after Jesus was not the Holy Spirit who came to support the disciples after 50 days.

4. There are people who actually believe that the Holy Spirit is God Himself, and the one that was prophesied by Jesus to come after him is the Holy spirit, which is God Himself in another form - even though they read that the one to come after Jesus is obedient. He is under commands, (because he cannot speak on his own authority). They cannot have both ways. That the Holy Spirit is God and at the same time he is the obedient one to come after Jesus. This is just the same when they believed that the prophet who was prophesied by Moses is Jesus and, at the same time, they believe that this prophet Jesus is God Himself. Again, they cannot have both ways: that Jesus is God and, at the same time, he is the prophet who is like Moses.

5. Finally, the language of the bible itself considers the human prophet as a spirit, as in **1 John 4:1**: "Beloved, do not believe every spirit, but test the spirits, whether they are of God; because many false prophets have gone out into the world". So, the spirit of truth in **John 16:13** means the true prophet or the prophet of truth.

If Pauline Christians were asked, who is the Prophet like Moses? They will say, 'Jesus'. Ok, who is Jesus? They will say, 'God'. Ok, who is the one to come after Jesus? They will say, 'the Holy Spirit'. Ok, who is the Holy Spirit? They will say, 'God'. Ok, who is God? They will say, 'Jesus'. Ok, who is Jesus? They will say, 'the Prophet like Moses'. Ok, who

will come after him? They will say, 'the Holy Spirit'. Ok, who is the Holy Spirit? They will say, 'God'. Ok, who is God? They will say, 'Jesus'. Ok, who is Jesus? They will say, 'Son of God'. Ok, who is the Son of God? They will say, 'Jesus'. Ok, who is Jesus? They will say, 'the brother of James'. Ok, who is James? They will say, 'the brother of God'! Oops! Does God have a brother? As far as my knowledge, the fake Christianity of Paul is the only pagan religion which believes that their god has a brother! So he would also be 'god the uncle' for the son of James! Anyway, please my dear reader. Just stop, otherwise you will keep going on and on. Unless you comprehend that Jesus was, "God and Prophet like Moses, and Holy Spirit, and son of God at the same time."

No one can take the place of a person but a person. No mere influence or a feeling could take the place of Jesus. He even used the masculine definite article. So, the prophecy about the one to come after Jesus is not the Holy Spirit, but a human messenger who came with all the characteristics that were told by Moses and Jesus about him. In fact, they were applicable only to him.

Who is this Prophet?

Nearly 600 years after the Christ, a prophet who was a descendant of Ishmael the son of Abraham was appointed as a fulfillment of the two prophecies of Moses and Jesus. He was like Moses in all aspects. Such as, birth, family life, end of his life on earth, leadership among his people, and acceptance by those whom he was sent to. The words of God were in his mouth. He spoke only of what God would command him. If he had spoken something in the name of God without His command, he would have been killed for it. And whatever this prophet had said, came to pass. He was the only messenger that came after Jesus. And no other prophet glorified Jesus as much as this prophet did. He considered Jesus as great prophet, and a "Spoken word of God" and considered his mother, Mary, to have been purified and chosen by God above all women. And, as we knew that the mission of Jesus was a local message, limited to the people of Israel only, and was limited to the time when this prophet was appointed. But the message of this

prophet was the only message intended by God to be universal and final message, to abide with all mankind forever as Jesus prophesied.

This final Prophet is Muhammad (peace be up on him) who was appointed in Makah, in Arabia, near the year 600. He was sent by God as a mercy for all creatures of the world. His message carried the same name of the previous messages “Submission” or “Islam” in Arabic. Islam or submission is the true religion with God. Which is to submit yourself to the one and only true God, by obedience and with devotion all exclusively for Him. So, all the previous messengers of God and their followers, such as Jesus and his disciples; were all Muslims. Allah said,

“And We (Allah) have not sent you (O Muhammad) except as a giver of glad tidings and a Warner to all mankind, but most of men know not.” (Quran 34:28).

And also He said,

“It is He (Allah) Who has sent His Messenger (Muhammad) with guidance and the religion of truth (Islam) to make it superior over all religions even though the polytheists hate (it).” (Quran 9:33).

The Quran is the final book of God. It was revealed to Prophet Muhammad during 23 years through the Holy Spirit, Angel Gabriel, in 114 chapters, then the Prophet Muhammad would convey it verbatim to his companions. The Quran has been protected by God himself. Allah said,

“Verily, We, (God, it is a plural of respect) it is We Who sent down the Dhikr (i.e. the Quran) and surely We will guard it” (from corruption).” (Quran 15:9).

The reader should search about the Quran and Prophet Muhammad from true sources to know more about them. You should do that now because, as Jesus came to fulfill and confirm the Torah, and to make lawful to the house of Israel part of what was forbidden to them (partial invalidation), so Muhammad, by the Islam religion, has already

invalidated all the previous ways that came before him, and now became the only way to God universally. No one can “go” to God except by following Prophet Muhammad. Allah said, “And We have sent down to you (O Muhammad) the Book (this Quran) in truth, confirming the Scriptures that came before it and stands as a guardian over them” (Quran 5:48). Meaning, the Quran testifies the truth of the Books that came before it (i.e. the Torah and the Gospel) and stands as a quality control over them; confirming the truth in them, showing the change and the corruption, and invalidating their laws. And Allah also said, “And whoever seeks a religion other than Islam, it will never be accepted of him, and in the Hereafter he will be one of the loser.” (Quran 3:85).

It is already finalized. “There is no God but Allah, and Muhammad is His messenger.” This is already the only accepted faith. There is no other choice for salvation. The reader should not accept anything without proofs. The reader should not just rely on what has been inherited one’s parents, environment, and pupilage. The reader should seek the proven truth, otherwise, it is very risky just to let one’s life go on with an inherited faith till the death moment, then find out the truth about this later on at that moment, then later on the day of judgment. It will be too late then.

The Quran is a living miracle for all generations, which they can be sure that was revealed from God and was guarded by him. Read the following proofs:

1. God said, “Do they (the non Muslim) not then consider the Quran carefully? Had it been from other than Allah (God) they would surely have Found therein many discrepancies.” (Quran 4:82).

It is an open challenge by Allah to anyone who does not believe in the Quran to put it under a microscope in order to find even one mistake, which he will not find. Who can speak with such certain language about His book? Only God does.

2. God says, “And if you (non Muslim) are in doubt concerning that which We have sent down (The Quran) to Our slave (Muhammad), then bring a chapter of the like thereof and call your witnesses (supporters and helpers) beside Allah, if you are truthful. But if

you do it not, and you can never do it, then fear the Fire (Hell) whose fuel is men and stones, prepared for the disbelievers.” (Quran 2:23-24).

Who can challenge and say to people “You can never bring a chapter of the like thereof my book, even if you would call your helpers?” Only God can.

3. God said, “Or do they (non Muslim) say: ‘He (Muhammad) has forged it (The Quran)?’ Say, ‘Bring then a chapter like it, and call upon whomsoever you can beside Allah, if you are truthful.’” (Quran 10:38).

4- God said, “Or do they say (non Muslim): ‘He (Muhammad) has forged it (The Quran)?’ Nay! They believe not! Let them then produce a discourse like it (The Quran) if they are truthful.” (Quran 52:33-34).

5. God said, “Say: ‘If the mankind and the jinn (the unseen creatures) were together to produce the like of this Quran, they could not produce the like thereof, even if they help one another.’” (Quran 17:88).

The most gifted human cannot speak about his book with such strong and challenging language. Only God can.

6. God said, “Falsehood cannot come to it (The Quran) from before it or behind it; (it is) sent down by the All-Wise, Worthy of all praise.” (Quran 41:42).

7. God said, “Neither did you (O Muhammad) read any book before it (this Quran), nor did you write any book (whatsoever) with your right hand. In that case, indeed, the followers of falsehood might have doubted. In fact, in the minds of those who have intelligence these are clear signs. No one denies Our revelations except the wrongdoers.” (Quran 29:48-49).

8- God said in 111:1-5, “Perish the two hands of Abu Lahab (an uncle of Prophet Muhammad) and perish he! His wealth and his children well not benefit him! He will burnt in a Fire of blazing flames! And his wife too, who carries wood (thorns which she

used to put on the way of Prophet Muhammad). In her neck is a twisted rope of palm fiber.”

The Miracle of this chapter is that it speaks clearly about the final destiny of the uncle of the Prophet and his wife, that it will be the Hell Fire in the hereafter. In other words, the chapter was a ten years challenge for both the uncle and his wife that by no means they would accept Islam. Both failed to go against this chapter, and even by pretending the acceptance of Islam in order to put the Prophet into a critical situation. Both died not believing after more than ten years since this challenge chapter was revealed. Who can challenge about what is in the breasts of men? And who can tell about the final destiny of a human being except the One who has reveled this Quran, Allah, the All-Knower.

9- God said, “And because of their (the Jews) saying (in boast), “We killed the Messiah Jesus, son of Mary, the Messenger of Allah.” but they killed him not, nor crucified him, but it was made to appear so to them, and those who differ in the matter are full of doubts. They have no (certain) knowledge, they follow nothing but conjecture. For surely; they killed him not. But Allah raised him up unto Him. And Allah is Ever All-Powerful, All-Wise.” (Quran 4:157-158).

Who can disprove, with such strong language, the rumor of crucifying Jesus that was spread by the Jews, and accepted by many people for 600 years, upon which Paul built his fake Christianity? Surely, only the One who rescued Jesus, God. It is only one short verse in the Quran that challenges all Paul's epistles and all of mankind with all their sciences, technology, and communication skills to prove the crucifixion of Jesus. It is an open challenge to all mankind and jinn(the unseen creatures) till his second coming!

10- The Islamic doctrines, the certainties, the just laws, the high moral standards, the high decencies that are good for every era, for everywhere and nation, since the descending of the Quran.

11- The Scientific Miracles in the Quran prove that it is the literal word of God, was revealed by Him to His final Prophet Muhammad. It is just a living miracle for all generations, and therein is indeed a reminder for him who has a heart or gives ear while he is heedful. These scientific miracles in the Quran are some facts that were mentioned before almost fifteen centuries ago, and only recently were discovered by scientists which prove the true prophethood of Muhammad, such as: human embryonic development. Allah said, “And indeed We (Allah) created man (Adam) out of an extract of clay. Then We made him (the offspring of Adam) as a drop of sperm in a safe lodging (the womb) firmly fixed. Then We made the sperm into a clot of congealed blood; then We made the clot into a little lump of flesh, then We made out of that little lump of flesh bones, then We clothed the bones with flesh, then We brought it forth as another creation. So blessed be to Allah the Best to create!” (Quran 23:12-14). The Origin of the Universe. Allah said, “Have not those who disbelieved known that the heavens and the earth were joined together as one united piece, then We (Allah) parted them?...” (Quran 21:30). And He said, “Then He (Allah) turned towards the heaven when it was smoke...” (Quran 41:11). The reality of the Mountains. Allah said, “And He (Allah) has set firm mountains into the earth so that it would not shake with you...” (Quran 16:15). And He said, “Have We not made the earth as a bed, and the mountains as pegs?” (Quran 78:6-7). About seas, Allah said, “He (Allah) has let free the two seas meeting together. Between them is a barrier which none of them can transgress.” (Quran 55:19-20). And about seas and rivers, Allah said, “And it is He (Allah) Who has let free the two seas (kinds of water). One is palatable and sweet, and the other is salty and bitter. And He has set a barrier and complete partition between them” (Quran 25:53).

The Quran contains 114 Chapters. It was not revealed to Prophet Muhammad all at once, or even in sequence or complete chapters, but it was sent down in dispersed parts according to dispersed events, during 23 years. And then he dictated any inspiration of the Quran to the assigned scribes. For he neither read any book before the Quran nor did he write any book by his hand. But even though Muhammad was illiterate, and the Quran was sent down in dispersed parts over a long period, it came out in the end as a whole,

without any single mistake. The question now is: can an illiterate man produce a book by himself, a book of 114 chapters with detailed explanations to mankind of every kind of similitude, and of all aspects of life and the hereafter, the past and the future, the unseen world and the creation; while it was dictated to the scribes in dispersed parts within 23 years and with an open challenge to all mankind and the jinn to put his book under a microscope in order to find even one single mistake; or to produce the like of his book? Surely not. Even the most gifted human being with the use of high technology cannot challenge all mankind and the jinn. Only Allah with his final preserved revelation (the Quran) does.

The reader should read the Quran with the intention of seeking the truth. Surely he will be able to see and feel the difference between Words of God and the word of man. Or you can check both, the Quran and the Bible, and the one that passes the tests is the book that tells the truth. God said,

“O mankind! Verily, there has come to you a convincing proof (Prophet Muhammad) from your Lord; and We (Allah) sent down to you a manifest light (this Quran). So, as for those who believed in Allah and held fast to Him, He will admit them to His Mercy and Grace, and guide them to Himself by a Straight Path.” (Quran 4:174-175).

And also Allah said,

“Say: O you mankind! Now truth (The Quran and Prophet Muhammad) has come to you from your Lord. So whosoever receives guidance, he does so for the good of his own self; and whosoever goes astray, he does so to his own loss; and I am not (set) over you as disposer of affairs to oblige you for guidance.” (Quran 10:108).

Christianity and Christians

God never called any religion that was brought by any one of his messengers at anytime, anywhere with the name of that messenger. And that is because all the religions of all the messengers were united in one name, one essential faith that was never revised since

Adam. The laws and patterns of worship were, however, revised from time to time, and from one messenger to another through the history of prophethood, till all was sealed by the final revision which came with the final messenger (Muhammad) to all mankind. Allah said, “Truly, the religion with Allah is Islam. Those who were given the Scripture (Jews and Christians) did not differ except, out of mutual jealousy, after knowledge had come to them..” (Quran 3:19).

So, Jesus Christ did not bring a new name for a new faith, but with the same faith's name that all the messengers before him had brought, that his people, the Jews, submit themselves to none but Allah alone, and that they associate no partners with Him (i.e. Islamic monotheism).

But Jesus came to know of the disbelief of the bulk of his people, all but the few of his followers who believed in him and asked him to bear witness that they were Muslims (i.e. they had submitted to Allah).

People themselves may create a name and associate a prophet and his followers with that name. But what was the first given name to Jesus and his followers concerning his religion? The answer is with the author of Matthew. He said, “Joseph took Jesus and his mother and made his home in a town named Nazareth. And so what the prophets had said came true: “He will be called a Nazarene.” (Matthew 2:21-23). Also in Matthew 26:71, we read, “He was with Jesus of Nazareth.” While in Mark 1:24 and Luke 4:34, it says, “Ah! What do you want with us, Jesus of Nazareth?” [See also John 18:5 and Acts 2:22.]

What about the disciples of the Christ Jesus? Were they ever called Christians? The author of the book of Acts gives us the answer. He wrote about a Jewish lawyer named Tertullus, who spoke before the governor Felix against Paul saying, “We found this man (Paul) to be a dangerous nuisance; he starts riots among the Jews all over the world and is a leader of the party of the Nazarenes.” (Acts 24:5).

So the name Nazarenes designates the followers of Jesus as this was the first term that was given to them.

What about the term “Christian”, how did it originate?

The answer is again in Acts. “..It was at Antioch that the believers were first called Christians.” (Acts 11:26).

So, “Christian” was a Greek term which was first coined in Antioch by Greco-Romans Gentiles before it later became the dominant label that it did. Therefore, Christianity is a late given label by people to the religion brought by Jesus. It was not given by God, nor by the Christ himself. Also people used to distinguish the followers of Christ by calling them “Jewish Christians.” This label is also misleading because the Jews who accepted Jesus were actually “Israelites Muslims” while those who rejected him were “non-Muslim Israelites.”

What about Christianity and the people who are known today as “Christians”?

Well, if Christianity means the genuine teaching of the Christ, and a Christian means the one who has the complete and genuine image of Jesus inside his heart, then such a people are no longer in existence. Because, as the Islamic way of Moses was revised by the Islamic way of Jesus in the Jewish world, so the Islamic way of Jesus was already revised by the final Islamic, universal revision brought by the final, universal messenger, Muhammad.

So those people who keep the belief in Jesus as God, or son of God, or as a savior who died to save mankind (i.e. the falsely Jesus as Paul would have us believe), they will remain with a fake label. Surely, he is not a Christian, the one who keeps in his heart the Christ of Paul. It is an insult to Jesus for such a person to be labeled a Christian. Rather, they ought to be called Pauline or even polytheists due to their associating Jesus with God in His Divinity and Lordship. We should not call them Christians, even if it they are

identified as such. The matter was been determined and finalized by God when He has addressed them saying,

“Surely, they have disbelieved who say: ‘Allah is the Messiah Jesus.’ (Quran 5:72).

He, Allah, also said,

“Surely, disbelievers are those who said: Allah is the third of the three (in a Trinity).” (Quran 5:73).

And He also said,

“And to warn those who say, ‘Allah has begotten a son.’ No knowledge have they of such a thing, nor had their fathers. Mighty is the word that comes out of their mouths (i.e. He begot a son). They utter nothing but a lie.” (Quran 18:4-5).

And He also said,

“And they say: “The Most Gracious (Allah) has begotten a son. Indeed you have brought forth (said) a terrible evil thing. Whereby the heavens are almost torn, and the earth is split asunder, and the mountains fall in ruins, that they ascribe a son to the Most Gracious (Allah). But it is not suitable for (the Majesty of) the Most Gracious (Allah) that He should beget a son.” (Quran 19:88-92).

And He also said,

“Say: "He is Allah, (the) One. Allah — the Self Sufficient Master. He begets not, nor was He begotten. And there is none co-equal or comparable to Him."” (Quran 112:1-4).

And He also said,

“Verily, Allah forgives not the partners should be set up with Him (in worship), but He forgives except that (anything else) to whom he wills; and whoever sets up partners with Allah, he has indeed invented a tremendous sin.” (Quran 4:48).

And He also said,

“And because of their (the Jews) saying (in boast) “We killed the Messiah Jesus, son of Mary, the Messenger of Allah,” but they killed him not, nor crucified him, but it was made to appear so to them, and those who differ in the matter are full of doubts. They have no (certain) knowledge, they follow nothing but conjecture. For surely; they killed him not. But Allah raised him up unto Him. And Allah is Ever All-Powerful, All-Wise.”
(Quran 4:157-158).

Therefore, what has been called Christianity today is no more a valid way to God, and for two reasons:

1. The true Christianity of Jesus had been abrogated and updated by the final message brought by the final prophet, Muhammad, as Jesus had abrogated Judaism when he was appointed some 2,000 years ago in the Jewish world.
2. Today's Christianity does not possess the genuine image of Jesus, but the fake, forgery of Paul.

Christianity, as well as all other previous religions, were local religions to certain people and for a limited time. And that is why the true religion of the Christ and the Gospel was not preserved by God, because it was not the final message, but a message for the Jews alone and for a limited time. Almost 600 years later, when the final universal messenger was appointed with the final revision of God's religion Islam to all mankind.

Conditions of Salvation

Salvation can never be through a savior or deeds, but only by the Mercy of God. His Mercy embraces all things. He shall ordain that mercy to those with true faith, who performed their good deeds in accordance with His true revelation to his true prophets. So, only you can save yourself through the Mercy of God by seeking, then accepting, the only true faith, and performing good deeds accordingly. There is only one way to

salvation because there is only one truth. That truth is from your Lord, then whosoever wills, let him believe; and whosoever wills, let him disbelieve.

There are two conditions in order to attain the mercy of God and salvation. First, is to have the true faith. This true faith has six pillars wherein you should maintain. Second, to do good deeds. These good deeds have, two pillars that you should maintained in order for one's good deeds to be accepted by God.

The six pillars of faith are: (Q 4:136 & 54:49)

1- To believe that Allah is the only one true God, who deserves to be worshiped, there is no equal to him, and no partner is with him in any means. He does not beget, nor was He begotten. He is on His throne above all his creation, and nothing is above Him. He is distinct and separated from them. No vision can grasp Him, yet He grasps all vision. He is one in His Essence, His Attributes, and His Acts. There is nothing whatever like him in His Essence and Attributes. He is free of all want, the self-sufficient Master whom all creatures need. Everything that exists will perish except Himself. Allah is the name of the only true God, which means the one who is worshipped out of love, deification, and magnification. To Him belongs the most beautiful Names and Attributes. And Allah is the First, nothing is before Him, the Last, nothing is after Him, the Transcendent, nothing is above Him, the Most Near nothing is beyond Him, the Originator of the Universe in supreme accuracy and co-ordination.

2- To believe in Angels.

3- To believe in all the books of God that were revealed to his messengers. Such as the Torah to Moses, the Psalms to David, the Gospel to Jesus, and the Quran to Muhammad.(peace be up on them all)

4- To believe in all the messengers of God. Noah is the first, and Muhammad is the last.

5- To believe in the next life. Resurrection for the judgment, after which people will be driven to their final eternal destiny: either Paradise or Hell. It is another life out of this universe that which absolutely will come to an end. Life, it is totally different in its characteristics and traits than our earthly short life.

6- To believe in fate (predestination), the good of it and the bad of it. To have certainty in God's knowledge for all beings with his eternal knowledge; then all were inscribed in the Preserved Tablet. And to have also certainty in God's influential will; whatever He wills, it would be, and what he does not will, it would not be. Finally, to have certainty that God creates all the happenings. This does not conflict with confirmation of a real will and a real action for the human being, the reward and punishment, in the hereafter, will be based on them. (The things which a person is going to be judged about, such obedience or disobedience were predestined based on human choice {known, written, willed, then were created on their times of happening}. And the things which a person will not be judged about such good or bad things which happened, were predestined based on God's wisdom.)

The two pillars of a good deed's acceptability are:

1. To be performed sincerely for the sake of Allah alone. (Quran 39:14).
2. To be performed in accordance with the final Islamic teachings brought by the final Prophet, Muhammad. (Quran, 7:157- 158).

The Second coming of Jesus

Before talking about the Second coming of Jesus, the reader will be shown what the pure words of God, the Quran, says about his first coming to this world.

The Quran tells us about Jesus' grandmother and her husband, and even the birth of his mother Mary. Allah mentions how He had chosen the family of Imran (Mary's father), saying

“Allah chose Adam, Noah, the family of Abraham and the family of Imran above mankind and jinn (of their times). (Remember) when the wife of Imran said: “O My Lord! I have vowed to You what (the child that) is in my womb to be dedicated for Your service (free from all worldly work; to serve Your place of worship, the temple), so accept this from me. Verily, You are the All-Hearer, the All-Knower.” Then when she gave birth to her child, (Mary), she said: “O my Lord! I have given birth to a female child.” – And Allah knew better what she brought forth. “And the male is not like the female, and I have named her Mary, and I seek refuge with You (Allah) for her and for her offspring from Satan, the outcast.” So her Lord (Allah) accepted her with goodly acceptance. He made her grow in a good manner and put her under the care of Zechariah.” (Quran 3:33, 35-37).

Then Allah told us that He had chosen Mary.

“And (remember) when the angels said, “O Mary! Verily Allah has chosen you, purified you, and chosen you above the women of mankind and jinn”(of her lifetime)(Q, 3:42).

Then we are told of the Good News of Jesus. Allah said,

“(Remember) when the angels said, ‘O Mary! Verily, Allah gives you the glad tidings of a Word from Him, his name will be the Messiah Jesus, the son of Mary, held in honor in this world and in the Hereafter, and will be one of those who are near to Allah. ’ (Quran 3:45). (Jesus was a Word from Allah in the sense that He said, “Be”, and Jesus was become. As well as Adam was, without father or mother, but by the word "Be") (Quran 3:45).

Allah told us about how Mary conceived and delivered Jesus. He said,

“When Mary withdrew in seclusion from her family to a place facing East. She placed a screen (to screen herself) from them; then We (Allah) sent to her Our Spirit (angel Gabriel), and he appeared before her in the form of a man in all respects. She said: “Verily, I seek refuge with the Most Gracious (Allah) from you, if you do fear Allah.”

(The angel) said: “I am only a messenger from your Lord, (to announce) to you the gift of a righteous son.” She said: “How can I have a son when no man has touched me, nor am I unchaste?” He said: “So (it will be), your Lord said: “That is easy for Me and We (Allah) will appoint him as a sign to mankind and a mercy from Us (Allah), and it is a matter (already) decreed.” So she conceived him, and she withdrew with him to a far place (i.e. Bethlehem) (Quran 19:16-22). Allah also said, “And she (Mary) who guarded her chastity We (Allah) breathed into (the sleeves of) her (shirt or garment) through Our spirit (angel Gabriel) and We (Allah) made her and her son a sign for the mankind and jinn.” (Quran 21:91).

About Jesus’ birth, Allah said:

“And the pains of childbirth drove her (Mary) to the trunk of a date-palm. She said: ‘Would that I had died before this, and had been forgotten and out of sight!’ Then (a voice) cried to her from below her, saying: ‘Grieve not: your Lord has provided a water stream under you.’ And shake the trunk of the date-palm towards you; it will let fall fresh ripe-dates upon you. Then she brought him (the baby) to her people, carrying him. They Said: ‘O Mary! Indeed you have brought a mighty thing. O sister (i.e. the like) of Aaron (a pious man at her time) your father was not a man who used to commit adultery, nor your mother was an unchaste woman.’” (Quran 19:23-28).

Then we learn of the first miracle of Jesus:

“Then she pointed to him (the baby, Jesus). They said: “How can we talk to one who is a child in the cradle? He (Jesus) said: “Verily, I am a slave of Allah; He has given me the Scripture and made me a Prophet. And He has made me blessed wheresoever I be, and has enjoined on me prayer and charity, as long as I live. And dutiful to my mother, and made me not arrogant, rebellious. And peace be upon me the day I was born, and the day I die, and the day I shall be raised alive!” (In the hereafter).” (Quran 19:29-33).

Then Allah confirmed the reality of Jesus, saying:

“Such is Jesus, son of Mary. (It is) a statement of truth. About which they doubt (or dispute). It befits not (the majesty of) Allah that He should beget a son (this refers to the slander of the Christians against Allah, by saying that Jesus is the son of Allah). Glorified (and Exalted) is He (above all that they associate with Him). When He decrees a thing, He only says to it: “Be” and it is.” (Quran 19:34-35).

And Allah also said:

“Verily, the similitude of Jesus before Allah is as that of Adam. He created him from dust, then he said to him: “Be”- and he was.” (Quran 3:59).

About Jesus’ mission and miracles, Allah said:

“And will make him (Jesus) a messenger to the Children of Israel (saying), “I have come to you with a sign from your Lord, that I design for you out of clay, a figure like that of a bird, and breathe into it, and it becomes a bird by Allah’s Leave; and I heal him who was born blind, and the leper, and I bring the dead to life by Allah’s Leave. And I inform you of what you eat, and what you store in your houses. Surely, in that is a sign for you, if you are believers. And I have come confirming that which was before me of the Torah, and to make lawful to you part of what was forbidden to you, and I have come to you with a proof from your Lord. So fear Allah and obey me. Truly! Allah is my Lord and your Lord, so worship Him (Alone). This is a Straight Path.” (Quran 3:49-51).

About the rescue of Jesus from the plot of the Jews to crucify him, Allah said:

“And because of their (the Jews) saying (in boast), “We killed the Messiah Jesus, son of Mary, the Messenger of Allah.” but they killed him not, nor crucified him, but it was made to appear so to them, and those who differ in the matter are full of doubts. They have no (certain) knowledge, they follow nothing but conjecture. For surely; they killed him not. But Allah raised him up unto Him. And Allah is Ever All-Powerful, All-Wise.” (Quran 4:157-158).

What happened after Jesus' ascension? Allah tells us:

“Then the sects differed (i.e. the Christians about Jesus), so woe to the disbelievers (those who gave false witness by saying that Jesus is the son of Allah) from the meeting of a great Day (the Day of Resurrection). How clearly will they see and hear the Day when they will appear before Us! (Allah)! But the Polytheists and wrong-doers today are in plain error. And warn them of the day of grief and regrets, they are in a state of carelessness, and they believe not.” (Quran 19:37-39).

Allah also said:

“O people of the Scripture (Christians)! Do not exceed the limits in your religion, nor say of Allah aught but the truth. The Messiah Jesus, son of Mary, was (no more than) a Messenger of Allah and His word (“Be” – and he was) which He bestowed on Mary and a spirit created by Him; so believe in Allah and His Messengers. Say not: “Three (trinity)!” Cease! (it is) better for you. For Allah is (the only) One God, glorified is He above having a son. To Him belongs all that is in the heavens and all that is in the earth. And Allah is All-Sufficient as a Disposer of affairs.” (Quran 4:171).

And He, Most High, also said:

“Surely, they have disbelieved who say: “Allah is the Messiah Jesus, son of Mary.” But the Messiah said: “O Children of Israel! Worship Allah my Lord and your Lord.” Verily whosoever sets up partners with Allah, then Allah has forbidden Paradise to him, and the Fire will be his abode. And for the polytheists and wrong-doers there are no helpers. Surely, disbelievers are those who said: “Allah is the third of the three (in a Trinity).” But there is no God but One God, Allah. And if they cease not from what they say, verily, a painful torment will befall on the disbelievers among them. Will they not turn with repentance to Allah and ask His Forgiveness? For Allah is Oft-Forgiving, Most Merciful. The Messiah, son of Mary, was no more than a messenger; many were the Messengers that passed away before him. His mother (Mary) was a woman of truth. They both used

to eat food (as any other human being, while God does not eat). Look how We (Allah) make the signs clear to them; yet look how they are deluded away from the truth. Say: “How do you worship besides Allah something which has no power either to harm or to benefit you? But it is Allah Who is the All-Hearer, the All-Knower.” Say: “O people of the Scripture! (the Christians), Exceed not the limits in your religion (by believing in something) other than the truth, and do not follow the vain desires of a people who went astray before and who misled many, and strayed (themselves) from the right path.” (Quran 5:72-77).

And to those who say that God has begotten a son, He, the Almighty, responds:

“And they say: “The Most Gracious (Allah) has begotten a son. Indeed you have brought forth (said) a terrible evil thing. Whereby the heavens are almost torn, and the earth is split asunder, and the mountains fall in ruins, that they ascribe a son to the Most Gracious (Allah). But it is not suitable for (the Majesty of) the Most Gracious (Allah) that He should beget a son. There is none in the heavens and the earth but comes to the Most Gracious (Allah) as a slave. Verily, He knows each one of them, and has counted them a full counting. And every one of them will come to Him alone on the Day of Resurrection.” (Quran 19:88-95).

And He also said,

“And to warn those who say, ‘Allah has begotten a son.’ No knowledge have they of such a thing, nor had their fathers. Mighty is the word that comes out of their mouths (i.e. He begot a son). They utter nothing but a lie.” (Quran 18:4-5).

As regards the Second Coming of Jesus

Allah says: “And he (Jesus), son of Mary shall be a known sign for (the coming of) the Hour (Day of Resurrection). Therefore have no doubt concerning it. And follow Me (Allah)! This is the Straight Path.” (of Islamic Monotheism, leading to Allah and to His Paradise).” (Quran 43:61).

And Allah also said: “And there is none of the people of the Scripture (Christians) but must believe in him (Jesus, son of Mary, as only a Messenger of Allah and a human being) before his death. And on the Day of Resurrection, he (Jesus) will be a witness against them.” (Quran 4:159).

The phrase in the above verse, “before his death,” has two interpretations:

1) before Jesus’ death after his Second coming,

or

2) a Christian’s or a Jew's death, at the time of the appearance of the Angel of Death when he will realize that Jesus was only a Messenger of Allah, and had no share in divinity.

Why and how will Jesus come back?

Jesus must return to earth because, as a human being, he must die and be buried in the earth as all mortals must. Allah said,

“Thereof (the earth) We (Allah) created you, and into it we shall return you, and from it we shall bring you out once again. (On the resurrection Day).” (Quran 20:55).

And Allah said,

“Therein (the earth) you shall live, and therein you shall die, and from it you shall be brought out (i.e. resurrected).” (Quran 7:25).

So Jesus will return when his appointed death is near in order to die upon earth. This Second Coming of Jesus will correspond with the time of the appearance of the trial of the False Messiah, the Anti-Christ, on earth. This Anti-Christ is a non-believing human being, to whom Allah will give power as a trial for humanity. His power will be such that he will bring life to a dead person - similar to the power that Allah granted the true

Messiah, Jesus. The Anti-Christ is a young man of ruddy complexion, curly haired and one-eyed. Every messenger warned his people from this Anti-Christ, including Jesus himself. This could be what the author of Mark wrote about Jesus, when describing this trial, saying, “How terrible it will be in those days...For the trouble of those days will be far worse than the world has ever known from the very beginning when God created the world until the present time. Nor will there ever be anything like it again.” (Mark 13:17-19). Then, the true Messiah, Jesus, will kill the false messiah near Jerusalem.

Jesus will come down from heaven, wearing colored garments. His descent will be on the white Minaret, east Damascus, putting his hands on the wings of two angels. He will not bring a new religion nor will he rule with his previous religion, because it was abrogated by the final Islamic, universal revision brought by the final, universal messenger, Muhammad. So Jesus will be a follower of the final Islamic message and he will judge mankind justly by the Law of the Quran as a just ruler. He will break the cross. At his time, money will be in abundance so that nobody will accept it. He will live on earth seven years, then die and be buried like the other messengers and mankind in general. So his total life on earth would be forty years. His first coming was for thirty three and his second coming will be for seven years. And on the Day of resurrection, he will be resurrected from death like the rest of mankind and the jinn. And he will give testimony before Allah, and reject all of those who put divinity in him and his mother.

A Call with mercy, love, and care

To anyone who believes in Allah, Creator, possessor of the kingdom, Regulator of the affairs of all things, and God.

To anyone who believes in the messengers of Allah, Abraham, Moses, and Jesus.

To anyone who believes in the Books of Allah, the Scriptures of Abraham, Torah, and the Gospel.

To all of those I say, “Come to a word that is just between us and you, that we worship none but Allah alone, and that we associate no partners with Him, and that none of us shall take others as lords besides Allah.” (Quran 3:64).

It is a call to believe in Allah alone, who has not begotten a son, and who has no partner in His Dominion, nor is He in need of a helper or supporter. He rose over His throne above all His creations. He never manifested in a human form, never came down to earth, never died to redeem mankind.

It is a call to believe in all the books of God that He revealed to his messengers. Only the final book of God, the Quran, is the one that is still preserved by Allah. Previous God's books, such as Torah of Moses and the Gospel of Jesus were not. The extant Bible is a collection of many books were produced by anonymous authors through purely human efforts. As such, they put forth the Words of God, words of the prophets, and the words of man. And, as such, they are not reliable as sources for true belief.

It is a call to believe in all the messengers of God from Noah to the last one, Muhammad (peace be upon them all). He, Muhammad, was sent to all mankind as the final messenger. Read about the biography of this great messenger and you will come to know that he was sent as a mercy from God to the whole of humanity.

It is a call to believe in the next life, the hereafter. God will raise us from the dead for judgment. He will judge our faith and deeds. Then we will be driven to our final eternal destiny: Paradise, for those who died on the true faith and performed their good deeds in accordance with God's instructions, or to the eternal suffering in Hell for those who died disbelieving or associating partners with God.

On the Day of Judgment, while there are millions of people who believed in Jesus as God waiting for their turn for the judgment... Allah will ask Jesus, saying, “O Jesus son of Mary! Did you say to men: ‘Worship me and my mother as two gods besides Allah?’ Then Jesus will say, ‘Glorified are You! It was not for me to say what I had no right (to say).

Had I said such a thing, You would surely have known it. You know what is in my inner-self though I do not know what is in Yours; truly, You, only You, are the All-knower of all that is hidden (and unseen). Never did I say to them aught except what You did command me to say: “Worship Allah, my Lord and your Lord.” And I was a witness over them while I dwelt amongst them, but when You took me up, You were the Watcher over them; and You are a witness to all things. If You punish them, they are Your slaves, and if You forgive them, verily You, only You, are the All-Mighty, the All-Wise’.” (Quran 5:116-118).

Then Allah will say,

“This is a Day on which the truthful will profit from their truth: theirs are Gardens under which rivers flow (in Paradise). They shall abide therein forever. Allah is pleased with them and they with Him. That is the great success.” (Quran 5:119).

It is a call to be among those truthful who will profit from their truth by not believing in Jesus as God, and practicing their deeds according to the final message from Allah. For Allah said, “And whoever seeks a religion other than Islam, it will never be accepted of him, and in the Hereafter he will be one of the loser.” (Quran 3:85).

It is a call to salvation. Seek the truth with true intention, and Allah will guide you to the truth. Do not give your mind to another to manufacture a belief that will not benefit you on the Day of Judgment.

It is a call to start to know that Jesus never preached the faith that you have in your heart about him, that he was God, or the literal son of God that died as a savior for mankind. Try to think deeply about this, how is it that a Muslim can prove his faith in Jesus from Jesus' words in the Bible, while the Christian cannot bring even one proof for his faith in Jesus from Jesus' words. Is it not something amazing? And that should encourage you to start seeking the truth.

It is a call for you, my Christian reader, to check your blindly-inherited faith. Do not let your life go on with the dream of the god who killed himself for you. And believing that this dream is your ticket to Paradise. Do not let the Angel of death be the one to wake you up from this dream when he comes to you to take your soul. Then, it will be too late for you to discover that your ticket is for the other place. No father or mother or brother or friend or society will benefit you. So, save your soul. You will have no excuse on the Day of Judgment. You cannot say to Allah: “Nobody informed me.” Here the call of truth has now reached you. Do not miss it. And do not make a way for Satan to drive you away from it; because his aim is to keep you as you are, in order to share with him the price that he had paid for his sin that caused him to go to Hell in the hereafter.

How can you join the only way to Salvation?

Whenever you decide to accept the truth that the true path to salvation is only in the final message... Islam. And you have decided to join this only way to salvation, you should declare the first pillar of Islam (in Arabic) saying:

“Ash-hadu an la ilaha illa Allah, wa ash-hadu anna Muhammad rasool Allah” – meaning: “I testify that there is no God but Allah. And I testify that Muhammad is His messenger.”

Upon declaration of this testimony with your heart, you are at once a Muslim. You should then have a shower for purification. Then, you should start to learn and practice the second pillar of Islam, which is to pray five times a day, on their times. The third pillar is to pay a charity to the needy believing people. There are certain rules and regulations concerning this pillar. The fourth pillar is to fast the whole month of Ramadan. And the fifth pillar is to perform pilgrimage to Makah once in your lifetime, if you can afford to do so. To know more about this religion, visit any Islamic center near to you, they will be more than happy to help you. But always remember to ask for the proofs from the Quran or Prophet’s *Sunna* (way). You can contact me through this site www.jesusdepictions.com. May Allah confirm you on the true way.

Chapter five

Consideration and pondering over the Gospels

Putting scriptures under microscope

Again, any book containing contradictions and mistakes cannot, by necessity, have come from God. Moreover, relying upon such a book for one's salvation would carry serious, potentially disastrous implications for one's hereafter. We already saw the reality of Paul's personal gospel, and how he claimed that it was Jesus himself who revealed it to him, while his personal gospel, does not contain the words of Jesus that give his actual teaching. Instead, he spreads his own invented teaching and his own philosophy. In fact, he was avoiding quoting the teachings of Jesus because his invented personal gospel conflicts the true Gospel of Jesus, and the teaching of his disciples. More than half of the New Testament is written by Paul. In his personal gospel, we saw how Paul uttered against God, Jesus, the disciples, and the Law that which was an enormity in falsehood. We also saw how he allowed for himself untruths and fickleness, and utilized the alleged spirit of God to send his greetings and the greetings of his friends to their other friends? And remember how he also utilized "the spirit" for some personal use, such as to ask Timothy to bring his coat that he left in Troas with Carpus; and to bring the books too, and especially the ones made of parchment, and to do his best before winter; and how he told his friend Titus that he had decided to spend the winter in Nicopolis?

Surely, any book that without divine sources, is fallible. Acts of the apostles and the claim of Stephen there is an example. He claimed that he saw God with Jesus standing next to His right side, each one with his own limited magnitude, space, and direction.! Surely this claim of Stephen is a really too far-fetched and inconceivable. Simply because it exceeded all bounds, and it is just against the natural way in which God has created mankind, that no vision can encompass Him!

The Quran on the other hand challenges all mankind and the Jinn (the unseen creatures) with an open challenge to put the Quran under microscope in order to find even one mistake, which they will not find. Or to bring a chapter of the like thereof and call their supporters and helpers, but they can never do it. Or to produce the like of this Quran, they could not produce the like thereof, even if they help one another. Who can speak with such certain language about His book, and says, “Falsehood cannot come to it from before it or behind it”? Only God does.

The four Gospels

What about the authenticity of the Gospels, and to what extent they are reliable? To determine that, we need first, a careful checking, and pondering over them. As it well known, the oldest dated copy of the New Testament was written in common Greek, and as we saw before in the dialogue of the four authors of the gospels, that they were not inspired while they were writing, but they produced them through their own efforts. These four gospels are not from the ‘One Gospel’ of which God had revealed to Jesus, and commanded us to believe in as with his other true books, but they are biographical books of Jesus, which depended on narrations, rumors and hearsay. And since they are a product of pure human efforts they are filled with a mix of the words of God, words of man, and some human traditions. The attribution to their authors is pure speculation because the original authors were anonymous. Now the picture will be much clearer if the four authors themselves apply the system on how to put their gospels under the microscope of consideration and pondering:

Mark: What was your source for the list of the Genealogy of Jesus you have written in the beginning of your gospel **Matthew**?

Matthew: The Old Testaments, **1 Chronicles**. Why do you ask?

Mark: There is no need for a Genealogy for Jesus, because he had no human Father. Do

not you know that you have committed many mistakes when you had copied from **1 Chronicles**?

Matthew: Like what?

Mark: Compare **1 Chronicles 3:10-12** with your gospel **1:8-9** you have eliminated three sequent generations from the line of King Solomon's descendants. You have written from father to son like this: **Joram, Uzziah, Jotham**. while **1 Chronicles** from father to son like this: **Joram, Ahaziah, Joash, Amaziah, Uzziah, Jotham**. Also you have canceled another generation from the same line of King Solomon's descendants. You have written in **1:10-12** from father to son like this: **Amon, Josiah, Jeconiah (Jehoiachin) , Shealtile**. while **1 Chronicles 3:14-17** from father to son like this: **Amon, Josiah, Jehoiakim, Jeconiah (Jehoiachin), Shealtile**. Why have you canceled **Jehoiakim** from your list **Matthew**?

Matthew: About **Ahaziah, Joash, and Amaziah**, it was a mistake of copying. But **Jehoiakim**, I intentionally canceled him.

Mark: But why?

Matthew: Because he was a very bad man. Read about him in (**Jeremiah 36:20-31**) He burned the scroll, so God warned him saying, "So now, I, the Lord, say to you **Jehoiakim**, that no descendant of yours will sit on the throne of David. Your corpse will be thrown out where it will be exposed to the sun during the day and to the frost at night." (**Jeremiah 36:30**).

So how can I show Jesus as a descendant of this black listed man and God already said, "No descendant of him will sit on the throne of David." He is blocking the way. I cannot connect Jesus to David, while this bad man is sitting in the way. The solution was just to cancel him out and make the grandfather to be a direct father, and nobody will notice.

Mark: I told you, there was no need for the whole Genealogy.

Luke: But I wrote in my gospel **1: 30, 31-33** about the Angel who talked to Mary. He said, “And shall call his name Jesus. He will be great, and will be called the Son of the Highest; and the Lord God will give him the throne of his father David. And he will reign over the house of Jacob forever, and of his kingdom there will be no end.”

Matthew: You see **Mark**? It would be a problem if I had put **Jehoiakim** in my list, although God had threatened him. If I had not canceled him from my list the prophecy of giving Jesus the throne of his father David in **Luke 1:32** would be false. Or the threatening of God to **Jehoiakim** in **Jeremiah 36:30** it would be false. And in both cases it is a problem.

John: I am sure **Luke 1:32** is the false one.

Luke: How is that?

John: I will tell you later.

Luke: It was your fault **Matthew**. Why did you connect Jesus to David through his son Solomon when there is **Jehoiakim** in this way? For me, I connected Jesus to David through his other son Nathan, there is no any obstacle with this way.

Matthew: Yes, it is true. But the way of Nathan is very long, 41 Generations, while the way of Solomon is a shorter way to David only 26 Generations. There is no problem with **Jehoiakim**, I just canceled him.

Mark: But both of you included a son of fornication in the Genealogy of Jesus!

John: He was a son of incest adultery!

Luke: Who was that?

John: Perez the son of Judah the son of Jacob. He is in your gospel **Luke 3: 33-34**. As

well as in your gospel [Matthew 1:2-3](#). And you even mentioned his mother Tamar. Do you know who Tamar was [Matthew](#)?

[Matthew](#): Yes I know. Is not she the wife of Er the son of Judah? Then when Er was killed she married his brother Onan. Then when Onan was also killed, her father in-law Judah asked her to remain a widow in her father's house until his third young son Shelah was grown. She went to her father's house and waited and waited Shelah, but her father in-law Judah, already had forgotten all about her.

[John](#): That is right. But the problem was that she had her son Perez from her father in law-Judah. It was incest adultery with him. And she delivered twins; Perez and Zerah.

[Matthew](#): Yes. But Judah, her father in law, did not recognized her because she was disguised, and she wanted to remind him that she had a long waiting for his son Shelah, who was already old. But really, I do not know what is the wisdom behind this story to be included in a book of God ([Genesis 38](#)) there is no objective, or purpose or even advice out of this story. In fact it simplifies incest adultery.

[John](#): Yes. But do you know that you and [Luke](#) are both in trouble for putting this Perez in your lists of the Genealogy of Jesus?

[Matthew](#) and [Luke](#): How?

[John](#): Have you not read ([Deuteronomy 23:2](#))? It says, “One of illegitimate birth shall not enter the congregation of the Lord; even to the tenth generation none of his descendants shall enter the congregation of the Lord.” So in this case with Perez, David cannot enter to the congregation of God, because he is the tenth generation starting from Perez! What do you think of this problem?

[Mark](#): There must be something wrong, either the story of Judah and Tamar, or the text of [Deuteronomy 23:2](#). By the way, [Matthew](#), why did you not cancel out Perez from your list as you did with [Jehoiakim](#)?

Matthew: I did not know about **Deuteronomy 23:2**, otherwise I would have canceled him out too.

Luke: Even you John, you have also written something wrong!

John: Where is that?

Luke: **John 3:13**. You have reported that Jesus said, “No one has ascended to heaven but he who came down from heaven, that is the son of man who is in heaven.”

John: How is it wrong?

Luke: Have not you read **Genesis 5:24**, it says, “And Enoch walked with God; and he was not, for God took him.” And in **2 kings 2:1** It says, “And it came to pass, when the Lord was about to take up Elijah into heaven by a whirlwind.” And **2:11** says, “Then it happened, as they continued on and talked that suddenly a chariot of fire appeared with horses of fire, and separated the two of them; and Elijah went up by a whirlwind into heaven.” So, Enoch and Elijah were ascended to heaven before Jesus.

John: Perhaps I haven't noticed these two.

Luke: Not only this **John**! You wrote in **12:32** that Jesus said to the Jews, “And I, if I am lifted up from the earth..” Then after only one verse, you have forgotten all about what you had written, then wrote in **12:34** that the Jews asked Jesus, saying, “How can you say, 'the son of man must be lifted up'? who is this son of man?” In his discussion with the Jews this time, Jesus did not mention the term 'son of man', but he said, “If I am lifted up” So, why did you make the people questioning Jesus about the term 'son of man'?

John: Yes, what is this? How could I do such a thing? May be, I just let myself go on writing without thinking. So, my thoughts jumped so fast, then they came out this way. Anyway, all of us make mistakes, nobody is perfect. Ask **Matthew**.

Matthew: Why me? I do not write false things. O.K, I may have corrupted historical facts, but I do not write false things.

John: What about your false report in 27:50-53. You said, “Jesus, when he cried out again with a loud voice. Then the curtain hanging in the Temple was torn in two from top to bottom. The earth shook, and the rocks split apart, and the graves were opened; and many bodies of the saints who had died were raised to life. They left the graves, and after Jesus rose from death, they went into the holy city and appeared to many.” You were the only one who reported this event.

Matthew: Well, that was a special case. I did not want Jesus to die as easily as any person. I know that there are some people who will ask, “Why does only Matthew have this big news from the Holy Spirit?” But all of us know that the Holy Spirit had no business with our writing. All of our writings are based on our skills and pure efforts, without any connection with heaven. But I admit that I am in trouble now because of this scoop! I said in 27:62-63, “On the next day, the chief priests and Pharisees went to Pilate saying, “Sir, we remember, while he (Jesus) was still alive, how that deceiver said “After three days I will rise.” Surely the chief priests and Pharisees would not dare to go to Pilate and called Jesus as a deceiver if it was true that the earth shook, and the rocks split apart, and the graves were opened; and many bodies of the saints who had died were raised to life, and they left the graves. They would believe him as well as Pilate if it has really happened. Also Luke has put me in trouble because of he said in 1:3, “Because I have carefully studied all these matters from their beginning...” And since he has not written about my scoop, so it means that he has not carefully studied all the things that happened after all, just as he said. Or I was lying with my scoop! But the good thing was that nobody has asked me about those who got out of the graves and went into the holy city whether they were naked or wearing clothes!

John: Not only this Matthew, but you have many problems in your gospel. You wrote in 27:7-10, that the chief priests and elders took counsel about the thirty pieces of silver that Judas return back to them. And they bought with them the potter's field. Then was

fulfilled what was spoken by Jeremiah the prophet, saying, “And they took the thirty pieces of silver, the value of him who was priced, whom they of the children of Israel priced, and gave them for the potter's field, as the Lord directed me.” Do you know who said these words [Matthew](#)?

[Matthew](#): Was not prophet Jeremiah?

[John](#): No, it was not Jeremiah, but Zechariah. You are misleading the readers [Matthew](#)! Read [Zechariah 11:12-13](#). It says, “So they weighed out for my wages thirty pieces of silver. And the Lord said to me, “Throw it to the potter” that princely price they set on me. So I took the thirty pieces of silver and threw them into the house of the Lord for the potter.”

[Matthew](#): How did this happen? I was sure of my writing. It seems that I was under an illusion. Yes. Read the text in [Jeremiah 32:9](#), it is totally different. It says, “So I bought the field from Hanameel, the son of my uncle who was in Anathoth, and weighed out to him the money, seventeen shekels of silver.” I cannot correct this mistake now. It is too late.

[John](#): So, do not say that "I do not write false things". You also have this problem in [19:27-28](#) that Peter asked Jesus, “See, we have left all and followed you. Therefore what shall we have? So Jesus said to them, ‘you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel.’” So, you already included Judas with them [Matthew](#)!

[Matthew](#): Yes I admit, I should not have written this. I forget about Judas. I should have done like [Luke](#) when he just copied from [Mark](#). I wanted to say something new, different from [Mark](#), but unfortunately Judas was there.

[John](#): What have you written [Luke](#)?

Luke: When Peter said to Jesus, “See, we have left all and followed you” Jesus said to them “I assure you that anyone who leaves home or wife or brothers or parents or children for the sake of the kingdom of God, will receive much more in this present age and eternal life in the age to come.” 18:28-30.

John: Thank you **Luke**. But you, **Matthew**, your problems not finish yet. You also wrote in 1:11, “Josiah begot Jeconiah (Jehoiachin) and his brothers about the time they were carried away to Babylon.” As we discussed before that **Josiah** did not begot **Jeconiah (Jehoiachin)** but he begot **Jehoiakim** the one you have canceled, and **Jehoiakim** is the one who begot **Jeconiah (Jehoiachin)** as it was stated in 1 Chronicles 3:15-16. But the problem now is that you made **Josiah** (the grandfather) beget his grandson **Jeconiah (Jehoiachin)** about the time they were carried away to Babylon while this **Josiah** was dead before the captivity to Babylon. They were carried away to Babylon at the time of the grandson **Jeconiah (Jehoiachin)**! Read the following from 2 King, “So **Jehoiakim** rested with his fathers. Then **Jeconiah (Jehoiachin)** his son reigned in his place. He was eighteen years old when he became king, and he reigned in Jerusalem three months. And Nebuchadnezzar, king of Babylon came against the city and took him prisoner. And he carried out from there all the treasures of the house of the Lord and of the king’s house. Also he carried into captivity all Jerusalem. Ten thousands captives, and carried **Jeconiah (Jehoiachin)** captive to Babylon.” (2 king 24:6,8,11-12,14-15).

The funny thing **Matthew** is that you made **Jeconiah (Jehoiachin)** to be born after he became a king at age 18! How could it be **Matthew**? And how come you say, “I do not write false things”?

Luke: LOL, he, he, he!

Mark: Why are you laughing at him **Luke**? You also did the same.

Luke: Who? Me? No way. It is impossible for me to write such a thing as him.

Mark: You wrote in 3:27, “The son of Joanan, the son of Rhesa, the son of Zerubbabel, the son of Shealtiel, the son of Neri.” And that is absolutely wrong. Read 1 Chronicles 3:17-19. It says, “The sons of Jeconiah were Assir, Shealtiel, Malchiram, Pedaiah, and other four brothers. The sons of Pedaiah were Zerubbabel and Shimei. The sons of Zerubbabel were Meshullam, Hananiah.” You have mixed up this family Luke! You made Zerubbabel the son of Shealtiel, but the Old Testament says, he was the son of Pedaiah and Shealtiel would be his uncle not his father! Also you made Shealtiel the son of Neri, but the Old Testament says, he was the son of Jeconiah!

Matthew: LOL, he, he, he!

Mark: Do not laugh Matthew! You also have the same problem. You wrote in 1:12-13, “Jeconiah begot Shealtiel and Shealtiel begot Zerubbabel. And Zerubbabel begot Abiud.” But the Old Testament says, Zerubbabel was the son of Pedaiah and Shealtiel would be his uncle not his father! Also you have invented a new son for Zerubbabel and you named him Abiud, while the sons of Zerubbabel were Meshullam, Hananiah. Really both of you were mixing families. You Luke wrote in 3:35-36, “Shelah the son of Cainan, the son of Arphaxad.” While 1 Chronicles 1:18 says, “Arphaxad begot Shelah.” You have invented a new father for Shelah and you named him Cainan. You already made Shelah the grandson of Arphaxad not his direct son. And the problem with you Luke is you already stated in 1:3, “Because I have carefully studied all these matters from their beginning...” What type of careful study is this Luke?

Matthew and Luke: What about Mark? Does that mean he has no mistakes at all?

John: He also has his own mistakes.

Mark: It is impossible.

John: Do not say, “Impossible” You wrote in 2:24-26 that Jesus said to the Pharisees who protested against the work of the disciples on the Sabbath, “Have you never read what David did that time when he needed something to eat? He and those with him, so

he went into the house of God and ate the bread offered to God. This happened when Abiathar was the High priest.” But if we read **1 Samuel 21:1** about the same story, it says, “David went to the priest Ahimelech in Nob.” So Mark, the high priest was Ahimelech not Abiathar!

[**Luke** whispered in **Matthew's** ear: “Thank God that we did not copy the priest's name (Abiathar) with the text. Where did Mark get this name Abiathar from?”]

Mark: **Luke**, what have you whispered to **Matthew**? Are you happy with the problems that are in the beginning of your gospel?

Luke: Like what?

Mark: You wrote in **2:1-7**, “Caesar Augustus ordered that all the world should be registered. This census first took place while Quirinius was governing Syria. So all went to be registered, everyone to his own city. Joseph went into Judea, to the city which is called Bethlehem to be registered there, with Mary who was promised in marriage to him. She was pregnant, and while they were in Bethlehem, the time came for her to have her baby (Jesus).” But **Luke**, you may have forgotten that you already had said in **1:5, 24, 26-27, 31**, “There was in the days of Herod, the king of Judea... The wife of Zacharias conceived a baby (John the Baptist), in the sixth month of this pregnancy, Angel Gabriel came to Mary and told her, ‘You will conceive a son, and shall call his name Jesus.’” Here, you show the birth of Jesus will be at the time of Herod not Quirinius, as you have previously mentioned in **2:1-7**! And also **Matthew** show the birth of Jesus at the time of Herod, then his son Archelaus was the one who reigned after him. He said in **2:1, 19, 22**, “Now, after Jesus was born in Bethlehem of Judea in the days of Herod the king... But when Herod was dead... Archelaus reigned over Judea after his father Herod.” No one can help you with this plight, **Luke**! Unless you wanted to say that Mary conceived Jesus all the time of Archelaus, nearly ten years, then she delivered him at the time of Quirinius! What type of careful study is this **Luke**, a big difference in two sequent chapters?

John: LOL, he, he, he! Ok since you have talked about the birth of Jesus, do you remember that I said, “I am sure **Luke 1:32-33** is the false one”? Because he said something about the Angel who talked to Mary that said, “**And the Lord God will give him the throne of his father David. And he will reign over the house of Jacob forever, and of his kingdom there will be no end.**” We all know that Jesus did not sit on the throne of David even for one hour! And he never reigned over the Jews. In fact, they rejected him, and plotted to kill him. And he used to escape and hide from them , and you want us to believe that he sat on the throne of David and reigned over the Jews?” I have said in my gospel **6:15**, “**Therefore when Jesus perceived that they were about to come and take him by force to make him king, he departed again to a mountain by himself alone.**” How would he escape and hide from a promised kingdom by the Angel? Also I said in **1:11**, “**He came to his own, but his own received him not.**”

Mark: Yes **John**, please show them their countless problems.

John: These are the problems of all of you. And I will start with you **Mark**! Because you are the one who wrote first, then these two came later and copied from you and added. You **Mark** wrote in **13:7-8** that Jesus said, “**And when you hear of wars and rumors of wars, do not be troubled; for such things must happen, but the end is not yet. For nation will rise against nation, and kingdom against kingdom. And there will be earthquakes in various places, and there will be famines and troubles. These are the beginning of the sorrows.**” And you wrote in **13:24-26**, “**But in those days, after that tribulation, the sun will be darkened, and the moon will not give its light; the stars of heaven will fall, and the powers in heaven will be shaken. Then they will see the son of man coming in the clouds with great power and glory.**” And in **13:30** you wrote that Jesus said, “**Assuredly; I say to you, this generation will by no means pass away till all these things take place.**”

O **Mark**, it takes centuries for nation to rise against nation, and kingdom against kingdom... Not in just a few years; until that generation which existed more than 2000 years ago to pass away. Now, how many years and how many generations have already passed since you wrote such a thing? And yet Jesus still has not come back. Not only that

Mark, you also wrote in 8:38 & 9:1 that Jesus said, “Of him the son of man also will be ashamed when he comes in the glory of his father with the holy angels.” And he also said to them, “Assuredly I say to you that there are some standing here who will not taste death till they see the kingdom of God come with power.” Those people who were standing there had enough death but Jesus has not come yet Mark!

Also you Luke, in 9:26-27 you have copied same words of Mark about Jesus’ second coming before those who were standing there taste death. But why have you added two days in verse 28 more than what Mark wrote in 9:2? He wrote after six days, and you wrote after eight days. You know Luke, I do not trust your careful study anymore! But the good thing about you is that in 17:22-37 you already made the ticket of the second coming of Jesus as an open ticket. You did not book him with a certain generation who were there some 2,000 years ago!

You have put yourself in trouble Matthew! You were very sure that Jesus would have come before 2,000 years! You’ve confirmed this matter, three times! One time was by your own words, and twice, you have copied from Mark! Why did you not do it only two times, like Luke? One with date and the other is open; to give yourself a chance? Why did you confirm all those three times? Were You really sure of the story? Or were you just copying from Mark without thinking about it? You wrote in 10:23 that Jesus said to his disciples, “When they persecute you in one town, run away to another one. I assure you that you will not finish your work in all the towns of Israel before the son of man comes.” Only you Matthew who has written such thing! And in 16:27-28, you have copied from Mark about the second coming of Jesus before those who were standing there tasted death. And also in 24:6-34, you have copied from him that the generation who was there at that time will by no means pass away till Jesus comes back, even Jesus have said that nation will rise against nation, and kingdom against kingdom before he comes back.

Matthew: What do you think? Why has he not come back yet?

Luke: Maybe the disciples have not finished their work in all the towns of Israel yet. Or the generation you and **Mark** have mentioned has not died yet!

John: LOL, he, he, he! You're making fun of them **Luke**, because you have not written like them. But you also wrote that Jesus would come back before those who were standing there taste death. Those people who were standing there had now enough death, but Jesus has not come back yet **Luke**! Anyway, they waited for him at the year 1,000 but he did not show up, so they gave him a chance till the year 2,000 and still did not show up. So they had to give him another chance till the year 3,000!

Matthew: I see. I really thought that Jesus would go up to heaven for some certain years, and then come back soon. Now it seems just doubling by thousands years. I was narrow-minded.

Mark: Let's just stop this. Our problems seem endless.

John: Not before you tell us why did you make it difficult for the people and put a horrible test for them?

Mark: Where is that?

John: You wrote in **16:17-18** that after Jesus had appeared to the eleven disciples, he told them about the signs that would follow those who believe in him. And among the signs he said, "If they pick up snakes or drink any poison, they will not be harmed." I will start with you **Mark**! If you are a true believer of Christ, can you drink any poison, or anything deadly now?

Mark: No way.

John: So, why did you lie? And said that Jesus had said such thing? Perhaps, the hospitals now have the records for the non-believers of Jesus. Those who died because they accidentally drank a poison are already listed in it.

Luke: LOL, he, he, he!

Mark: Do not laugh **Luke**! I have not written such thing. My gospel ends at **16:8**. I do not know who wrote **9-20**. So I am not responsible for anyone who became rash and drank a poison to test his faith in Jesus! Anyway, let us just change the subject, and have questions and answers instead.

Matthew: Yes. It is a good idea. I will start. What did Jesus say to identify the disciple who would betray him? (Judas).

Mark: “Who dips with me in the dish.” **14:20**.

Matthew: I copied from **Mark**. **26:23**.

John: “It is he to whom I shall give a piece of bread when I have dipped it.” **13:26**.

Luke: “The hand of my betrayer is with me on the table.” **22:21**. Ok, it is now my turn to ask. What was the signal of Judas to identify Jesus?

Mark: The kiss. And Judas kissed Jesus. **14:44-45**.

Matthew: I copied from **Mark**. **26:48-49**.

Luke: The kiss. And Judas drew near to Jesus to kiss him. **22:47**.

John: No signal, no kiss. **18:4-5**. It is my turn now. What happened to the troops, and officers who came to arrest Jesus?

Mark: Nothing. **14:43-49**.

Matthew: If **Mark** said, ‘Nothing...’ Me too. **26:47-52**.

Luke: Nothing. **22:47-53**.

John: “They drew back and fell to the ground.” 18:6. Where is your careful study **Luke**? Have you not heard about this? Ok I will ask again. With whom was Peter when he denied Jesus three times?

Matthew: With a servant girl, then with another servant girl, then with those who stood by. 26:69-74.

John: With a servant girl, then with those who stood by, then with one of the servants men. 18:17-26.

Luke: With a certain servant girl, then with another man, then with another man. 22:56-60.

Mark: With a servant girl two times, then with those who stood by. 14:66-71. Now my turn to ask. Who carried the cross?

John: Jesus himself. 19:17.

Mark: Simon a Cyrenian. 15: 21.

Luke: Simon a Cyrenian. 23: 26.

Matthew: I copied from **Mark**. 27:32. Now it is my turn to ask. What are the last words of Jesus?

Mark: “Eloi, Eloi, lama sabachthani?” Means My God, My God why have you forsaken me? 15:34.

Matthew: I copied from **Mark**. 27:46.

John: “It is finished.” 19: 30.

Luke: “Father, into your hands I commend my spirit.” 23:46. Ok, I will ask now. Who went to the tomb first, early Sunday morning?

Mark: Three women. Mary Magdalene, Mary the mother of James, and Salome. 16: 1.

Matthew: Two women. Mary Magdalene, and other Mary. 28: 1.

Luke: Many women. Mary Magdalene, Joanna, Mary the mother of James, and the other women with them. 24: 10.

John: Only one woman. Mary Magdalene. 20:1. My question now is... To whom did Jesus appear first?

Mark: To Mary Magdalene. 16:9.

John: To Mary Magdalene. 20:14.

Luke: To two of his followers. 24:15.

Matthew: To Mary Magdalene and other Mary. 28:9. I will ask. On which part of Jesus' body did the woman pour the costly oil, and when was that and where?

Mark: On his head. Two days before the Passover, at the house of Simon the leper. 14:1-3

Matthew: Same as Mark. 26:1-7.

Luke: No idea!

John: On his feet. Six days before the Passover, at the house of Lazarus or Mary. 12:1-3. Ok, I have a question for **Matthew** only. Did John the Baptist know Jesus?

Matthew: Well, I have two answers. During the baptism, it seemed that John already knew Jesus even before the spirit of God had descended on Jesus, because he said to him, "I have need to be baptized by you. And after the baptism the spirit of God descended on Jesus." 3:13-16. The other answer is that it seemed he did not know him, because while John was in the prison, he sent two of his men to Jesus and said to him, "Are you the coming One, or do we look for another?" 11:2-3.

John: John recognized Jesus only when he had seen the spirit of God descended on him.
1:31-33.

Mark: Ok **John**. We also have questions, but we will not include you with us, because you do not know the answers. They are not in your gospel!

John: I know. Because our gospel is totally different than yours. We did not copy your gospel like **Matthew** and **Luke**. We depended on our own efforts. Anyway, I will watch you, and I may put my comments.

Mark: Ok, here is the question. When Jesus had departed from Jericho, how many blind men asked Jesus for help?

Matthew: Two blind men. 20:29-30.

Mark: One blind man. 10:46.

John: Who do you think is the right one among them **Luke**?

Luke: I think it is **Mark**, because he gave the name of that blind. He was Bartimaeus, the son of Timaeus. **Matthew** added one extra blind to prove that he did not depend on Mark!

Matthew: Ok. When Jesus came to the other side, to the country of the Gergesenes, how many demon-possessed men met him?

Mark: One man. 5:2.

Matthew: Two men. 8:28.

Luke: One man, same as **Mark**. 8:27. Here is my question... Did the centurion request Jesus directly by himself to heal his servant? Or did he send Jews to Jesus to ask him to heal?

Matthew: It was direct request by the centurion himself to Jesus. 8:5-8.

Luke: No, the centurion sent elders of the Jews to Jesus to beg him to come and heal his servant. 7:2-4.

Matthew: Ok. What was the nationality of the woman that Jesus refused to drive the demon out of her daughter?

Mark: The woman was a Greek, born in the region of Phoenicia in Syria. 7:26.

Matthew: She was a woman of Canaan. 15:22.

John: What about you **Luke**? What nationality have you given her?

Luke: I have not copied this story.

John: Why? What was your reason?

Luke: Because both **Mark** and **Matthew**, have narrated about Jesus that he was speaking to the woman in a bad manner! Both have narrated about him that he insulted and humiliated the woman, when he considered her and her nation as dogs! Both reported that Jesus said to her, “Let us first feed the children. It is not right to take the children’s food and throw it to the dogs.” (Mark 7:27) and (Matthew 15:26). **John**, can you imagine Jesus, the humble great messenger, who have not spoken on his own authority; but the one who sent him gave him a command, what he should say, talking to the woman in such bad manner?

John: No, I cannot imagine. But **Luke**, you already copied as well as **Matthew** from **Mark**, about Jesus that he spoke in a nasty way towards his mother! All of you narrated about the mother of Jesus and his brothers, when they stood outside the house where Jesus was still talking to the people, and sent in a message asking to speak with him. when one of the people said to him, “Look, your mother and your brothers are standing outside, and they want to speak with you.” Jesus answered, “Who is my mother? Who are my

brothers?” Then he pointed to his disciples and said, “Look! Here are my mother and my brothers!” All of you have shown this great messenger not respecting his mother. Mark 3:31-34. Matthew 12:46-49. And Luke 8:19-21.

Matthew: Hey John! You are the last one to talk about respect. You are the only one to have narrated the most insolent answer by Jesus to his mother. You have written that Jesus called his mother “Woman” instead of mother! This is in your gospel 2:1-4, at the wedding party, when the people ran out of wine, then Jesus’ mother said to him, “They have no wine.” Jesus said to her, “Woman, what does your concern have to do with me?”

Mark: Just stop it. Surely God would made Jesus kind to his mother, but the problem is with us. Because we write without checking the narrations. Anyway, this is the last question. I am bored! But you are not included John! When Jesus sent his disciples, what did he command them to take with them?

Matthew: He commanded them to take nothing at all. 10:9-10.

Luke: Same as Matthew. 9:3.

Mark: No, he allowed taking stick with them. 6:8-9.

Dear Christian reader,

What do you think? Can we say that our God was a God of confusion because of the previous problems that we saw with the four gospels? Can we say that the mix-up that we have seen in the four gospels was an inspiration from God and the true Gospel of Jesus? Surely not. Can we say that the four gospels were corrupted? Surely not also! Because these four gospels never were the inspired Gospel of Jesus, but they were biographical books of Jesus produced through purely human efforts, which depend on narrations, rumors and hearsays and copying from other previous man-made scriptures. Since there was neither inspiration involved nor eyewitnesses when they were produced, it is natural

to have mixture of the truth with falsehood. The words of God with words of man, rumors, hearsays and some inherited traditions and folklore. The risk with these gospels is when they become the source of the faith! Remember that the true holy book is the one that God challenge all mankind and the Jinn with an open challenge to put it under the microscope of consideration and pondering, but they will not find even, a single mistake. This book only is the one deserve to be called "the words of God" and it should become the source of one's faith, who puts salvation his goal.

Conclusion

I am Jesus.

“A human prophet was sent by God with a doctrine was not of my own making, but from God who sent me; exclusively to the people of Israel. I already showed them the true path to their salvation, that they may know Allah is the only true God, and to know me as his messenger to them. My miracles were performed by the will of God alone - not by my own power, for I was powerless, unable to do anything of himself, neither could I speak from my own authority, but from the authority of the true God Who commanded me all that I should say. Thus, what the people heard from me were not my words, but the words of God Who sent me. I never said to men: ‘I was God or worship me. I did not say to them except what God had command me to say: “Worship God, my Lord and your Lord.” On the Day of Judgment, I will say to those who believed that I was God “I never knew you, depart from me.” And what had been reported of me that I had called myself "son of God" and called God as "my father". This was a Hebrew expression for honoring and tribute, not to meant to be taken literally. I had never claimed that I was a real son of God, or the only begotten son. And when the Jews corrupted the figurative meaning of the son, while arguing with me in the Temple to accuse me for blasphemy, then to stone me; I cornered them using their Old Testament (Psalms). I asked them: how would they accuse me for blasphemy because I had used the figurative meaning of the term "son of God" while Psalms, had called their judges, “gods”? I reminded those Jews about the figurative meaning of the term “son of God”; that it referred to one who was sanctified by and sent from God. And I also reminded them of the term "gods" that was directed to their old judges in Psalms, that was also free of any immortal connotations. It was the figurative meaning, those to whom the message of God was given.

I already finished my work that God gave me to do with the Jewish people, but also, I announced about the remaining final message to be brought by the final prophet to come

after me to guide people into all truth. This prophet would be with specific descriptions such: He will stay forever. He has the ability to speak and to hear. He would be under commands. He cannot speak on his own authority, but only of what he hears from God. He will glorify me. And he will not come until I leave.

The Jews did not accept me. They even seek to kill me. But I already made my prayers and requests with loud cries and tears to God, who was able to save me from death, and I was heard. Before the feast of the Passover, God already foretold me through His Divine inspiration that He would thwart the murderous plot of the Jews and raise me up to heaven. So, I told those Jews that, "I shall be with you a little while longer, and then I go away to Him who sent me. They will look for me to arrest me and kill me, but they will not find me. I already challenged them and said to them, "You cannot go where I will be." I even gave them a sign for how God would rescue me. I told them, "As the Prophet Jonah was three days in the belly of the great fish, so I also will be three days in the heart of their land." And also said to them, "As the Prophet Jonah became by his miraculous rescue a sign to the Ninevites. So, in the same way, I too would be rescued like Jonah by God. Then I would become by the miraculous rescue a sign for the people of my generation." And this sign would be the proof for those Jews that I was the true Messiah. I appeared to my disciples after the betrayer was killed, so that they would know that I am he, the alive Christ, then I ascended to heaven.

So, this was Truly Jesus presented by Jesus himself. He, came in God's name, and he already prophesied of another who would come in his own name.

Yes, I am Paul.

"The one who came in his own name. Self appointed disciple. I wish you would tolerate me even when I am a bit foolish. Please do it. I am jealous for you; you are like a pure virgin whom I have promised in marriage to one man only, Jesus. Not Jesus of those very special so-called "apostles", but to my Jesus, the one that I have manufactured and preached to you, through my own ideas. Yes, I would go on doing what I was doing, in

order to keep those other "apostles" from having any reason for boasting and saying that they work in the same way that I do. Those men are not true apostles—they were false apostles who lie about their work and disguised themselves to look like real apostles of Christ. Well, no wonder! Even Satan can disguise himself to look like an angel of light! So, I am afraid that your minds will be corrupted and that you will abandon your full and pure devotion to Christ, in the same way that Eve was deceived by the serpent's lies. For you gladly tolerate any one of those so-called "apostles" who comes to you and preaches their Jesus, who is totally different from my Jesus! Because I already came up with an invented Jesus who is over all, the eternally blessed God. He is the exact likeness of God. He always had the nature of God, but he did not think that by force he should try to be equal with God. Instead of this, of his own free will he gave up all he had, and took the nature of a servant. He became like man, and appeared in human likeness. So he is the visible likeness of the invisible God. But he is the Man Christ Jesus, the mediator between God and men. I was the first corrupter for the figurative meaning of the term "son of God" to the literal meaning, real son of God with power, according to his divine holiness, by the resurrection from the dead. But God did not compassionate for His own son, He delivered him to redeem those who were under the Law. He was offered by God so that by his sacrificial death he should become the means by which people's sins are forgiven only through their faith in him. Jesus became a curse for us, but by becoming a curse, he has redeemed us from the curse that the Law brings. He did not take the blood of goats and bulls to offer as a sacrifice; rather he took his own blood and died to obtain eternal salvation for us. We were God's enemies, but he made us his friends through the death of his son. And if Jesus has not been raised from death, then we have nothing to preach and you have nothing to believe. So if you confess that Jesus is Lord and believe that God raised him from death, you will be saved. This includes everyone, because there is no difference between Jews and Gentiles; God is the same Lord of all. ”

So, this is Falsely Jesus, who was a product of a personal initiative and an invented lie by Paul himself, and Satan has helped him at it. A pure personal hallucinatory initiative. It started from him, and grew, like a snowball, bigger and bigger as it went down through

his fake churches. He spread Falsely Jesus through history. But this snowball will melt down when the sun of the truth of Truly Jesus shines upon with his return.

We have seen two completely contradictory images for Jesus in the same Bible. One was by the paintbrush of Jesus himself, the other one was rendered with the paintbrush of Paul. Both images cannot meet in one heart. Both cannot be surrounded with the same frame. And both cannot meet in any point. Because each of the two painters, if you will, opposes the other.

Up on reading this book, there will be three cases concerning the image of Jesus inside the hearts of the readers. They are as follow:

1. Keep the fake image of Jesus that was painted by Paul, such as the belief in Jesus as God, or son of God, or as a savior who died to save mankind. To those I say: If the early believers Jews, who were at the time of Paul, were not fooled with the hallucinatory initiative of Paul's alleged conversion to the religion of Jesus. *“Then they raised their voices and said, “Away with such a fellow from the earth, for he is not fit to live!” (Acts 22:22).* As well as the Romanian governor, Festus, who said to Paul with a loud voice, after he had heard him talking about how he converted, *“You are mad, Paul! Much learning is driving you mad!” (Acts 26:24).* So, will you let Paul to fool you today? It is risky to keep the fake Jesus of Paul inside your heart, till the time of the appearance of the Angel of Death to take your soul. For a surety, you will believe in the true Jesus at that moment, but I am afraid that it will be too late then! And on the Day of Resurrection, Jesus will be a witness against you. And if you go to him, he will say to you: *“I never knew you, depart from me.” (Matthew 7:23).*

2. Keep the true image of Jesus, though incomplete. For it is marred with some touches of the paintbrush of Paul. To those readers, I say: This type of image that you have in your heart has been wasted in this life, while you thought that you were acquiring good by hanging such an image of Jesus in your heart. And on the Day of Judgment, this type of image that you have will be just like a mirage in a desert. The thirsty one thinks it to be

water, until you come up to it, you find it to be nothing; but you will find God with you, who will pay you your due!

3. Keep to the true image of Jesus in its entirety. To those readers who started to realize the truth about Jesus, I say: You have become a true Christian who follows Jesus since you opposed Paul. And to follow Jesus means to join the final religion of God... Islam, and his final messenger, Muhammad. By doing this, you are putting your feet on the true path to salvation, the goal.

“Is he whose breast Allah has opened to Islam, so that he is in light from His Lord (as he who is a non-Muslim)? So woe to those whose hearts are hardened against remembrance of Allah! they are in plain error!” (Quran 39:22).

“There is no compulsion in religion. Verily, the Right Path has become distinct from wrong path. Whoever disbelieves in false worship and believes in Allah, then he has grasped the most trustworthy handhold that will never break. And Allah is All-Hearer, All-Knower.” (Quran 2:256).

Allah says:

“...but warn by the Quran him who fears My threat.” (Quran 50:45).

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To the disbelievers in the Oneness of Allah, the rejecters of Islamic Monotheism, Allah says:

“So think not that Allah will fail to keep His promise to His Messengers. Certainly, Allah is All-Mighty, All-Able of Retribution. On the Day when the earth will be changed to another earth and so will be the heavens, and they (all creatures) will appear before Allah, the One, the Irresistible. And you will see the disbelievers in the Oneness of Allah – Islamic Monotheism, polytheists that Day bound in fetters (their hands and feet tied to their necks with chains). Their garments will be of pitch and fire will cover their faces.

That Allah may requite each person according to what he has earned. Truly, Allah is Swift at reckoning. This (Quran) is a Message for mankind (and clear proof against them), in order that they may be warned thereby, and that they may know that He is the only One God – Allah – none has the right to be worshipped but Him – and that men of understanding may take heed.” (Quran 14:47-52).

And Allah also said:

“And the Trumpet will be blown – that will be the Day whereof warning (i.e. the Day of Resurrection). And every person will come forth along with an (angel) to drive (him) and an (angel) to bear witness. (It will be said to the sinners): “Indeed, you were heedless of this. Now we have removed from you your covering, and sharp is your sight this Day!” And his companion (angel) will say: “Here is (this Record) ready with me!” (Allah will say to the angels): “Both of you throw into Hell every stubborn disbeliever (in the Oneness of Allah, in His Messengers). Hinderer of good, transgressor, doubter, who set up another god with Allah. then both of you cast him in the severe torment.” His companion (Satan – devil) will say “Our Lord! I did not push him to transgression, (in disbelief in Islamic Monotheism, oppression, and evil deeds), but he was himself in error far astray.” Allah will say: “Dispute not in front of Me, I had already in advance sent you the threat.” (Quran 50:20-28).

Also, Allah said:

“And the earth (the changed earth, where the judgment will be) will shine with lights of its Lord (Allah, when He will come to judge among men): and the book will be placed (open); and the prophets and the witnesses will be brought forward; and it will be judged between them with truth, and they will not be wronged. And each person will be paid in full of what he did; and he is Best Aware of what they do. And those who disbelieved will be driven to Hell (out of the earth) in groups till, when they reach it, the gates thereof will be opened (suddenly like a prison at the arrival of the prisoners). And its keepers (angels) will say, “Did not the Messengers come to you from yourselves, reciting to you

the Verses of your Lord, and warning you of the Meeting of this Day of yours?” They will say: “Yes,” but the Word of torment has been justified against the disbelievers! It will be said (to them): “Enter you the gates of Hell, to abide therein. And (indeed) what an evil abode of the arrogant!” And those who kept their duty to their Lord will be led to Paradise (out of the earth) in groups, till, when they reach it, and its gates will be opened (before their arrival for their reception) and its keepers (angels) will say: “peace be upon you! You have done well, so enter here to abide therein.” And they will say: “All praise and thanks are Allah’s who has fulfilled His promise to us and has made us inherit (this) land. We can dwell in Paradise where we will; how excellent a reward for the (pious, good) workers!” And you will see the angels surrounding the Throne (of Allah) from all round, glorifying the praises of their Lord (Allah). and they (all the creatures) will be judged with truth. And it will be said “All praise and thanks are Allah’s, the Lord of all that exists.” (Quran 39:69-75).

And He, Most High, also said:

“How much would those who disbelieved wish that they had been Muslims (those who have submitted themselves to Allah’s Will in Islam i.e. Islamic Monotheism – this will be on the Day of Resurrection when they will see the disbelievers going to Hell and the Muslims going to Paradise).” (Quran 15:2).

And about Satan after the judgment, Allah said,

“And Satan will say when the matter has been decided: ‘Verily, Allah promised you a promise of truth. And I too promised you, but I betrayed you. I had no authority over you except that I called you, and you responded to me. so blame me not, but blame yourselves. I cannot help you, nor can you help me. I deny your former act in associating me as a partner with Allah’ (by obeying me in the life of the world). Verily, there is a painful torment for the polytheists and wrong-doers.” (Quran 14:22).

And in the chapter of the Quran titled: The Event, Allah said,

“When the Event (i.e. the Day of resurrection) befalls. And there can be no denial of its befalling. Bringing low (some – those who will enter Hell) Exalting (others – those who will enter Paradise). When the Earth will be shaken with a terrible shake. And the mountains will be powdered to dust, so that they will become floating dust particles. And you (all) will be in three groups. So those on the Right Hand (i.e. those who will be given their Records in their right hands) – how (fortunate) will be those on the Right Hand! (As a respect for them, because they will enter Paradise). And those on the Left Hand (i.e. those who will be given their Records in their left hands) – how (unfortunate) will be those on the Left Hand! (As a disgrace for them, because they will enter Hell). And the foremost ones will be the foremost (in Paradise). These will be the nearest (to Allah). In the Gardens of Delight (Paradise). A multitude of those (foremost) will be from the first generations (who embraced Islam). And a few of those (foremost) will be from the later generations. (They will be) on thrones woven with gold and precious stones. Reclining thereon, face to face. Immortal boys will go around them (serving), with cups, and jugs, and a glass of flowing wine. Wherefrom they will get neither any aching of the head, nor any intoxication. And with fruit that they may choose. And with the flesh of fowls that they desire. And (there will be) fair females with wide, lovely eyes (as wives for the pious). Like the preserved pearls. A reward for what they used to do. No dirty, false, evil vain talk will they hear therein, nor any sinful speech (like backbiting). But only the saying of greetings with peace. .

And those on the Right Hands – how (fortunate) will be those on the Right Hand? (They will be) among thorn less lote-trees. And among banana- trees with fruits piled one above another. And in shade long-extended. And by water flowing constantly. And fruit in plenty. Whose supply is not cut off (by change of season), nor are they out of reach. And on couches or thrones, raised high. Verily, we (Allah) have created them (maidens) of special creation. And made them virgins. Loving (their husbands only), (and) of equal age. For those on the Right Hand. A multitude of those (on the Right Hand) will be from the first generation. And a multitude of those (on the Right Hand) will be from the later generation. .

And those on the Left Hand --- how (unfortunate) will be those on the Left Hand? In fierce hot wind and boiling water. And shadow of black smoke, neither cool, nor (even) pleasant. Verily, before that, they indulged in luxury. And were persisting in great sin (joining partners in worship along with Allah, committing other sins). And they used to say: "When we die and become dust and bones, shall we then indeed be resurrected? And also our forefathers? Say (O Muhammad): " (Yes) verily, those of old, and those of later times. All will surely be gathered together for appointed Meeting of a known Day. Then moreover, verily you the erring-ones, the deniers (of Resurrection)! You verily will eat of the tree of zaqqum. {It is a tree that springs out of the bottom of hell-fire. The shoots of its fruit-stalks are like the heads of devils. Q 37:64-65} Then you will fill your bellies therewith. And drink boiling water on top of it. And you will drink (that) like thirsty camels!" That will be their entertainment on the Day of Recompense!... So I swear by the setting of the stars. And verily that is indeed a great oath, if you but know. That (this) is indeed an honorable recitation (the noble Quran). In a book well-guarded (with Allah in the heaven). Which (that book with Allah) none can touch but the purified (i.e. the angels). A revelation (this Quran) from the Lord of the mankind, jinn and all that exists. Is it such a talk (this Quran) that you (disbelievers) deny? And instead (of thanking Allah) for the provision he gives you, you deny (Him by disbelief)! Then why do you not (intervene) when (the soul of a dying person) reaches the throat? And you at the moment are looking on. But We (i.e. Our angels who take the soul) are nearer to him than you, but you see not. Then why do you not – if you are exempt from the reckoning and recompense (punishment) – Bring back the soul (to its body), if you are truthful? Then, if he (the dying person) be of those brought near to Allah, (there is for him) rest and provision, and a Garden of Delights (Paradise). And if he (the dying person) be of those on the Right Hand, then there is safety and peace (from the punishment of Allah) for those on the Right Hand. But if he (the dying person) be of the denying (of the Resurrection), the erring (away from the Right Path of Islamic Monotheism), then for him is an entertainment with boiling water. And burning in Hell-fire. Verily, this! This is

an absolute Truth with certainty. So glorify with praises the Name of your Lord the Most Great.” (Quran 56:1-56, 75-96).

And finally, Allah says:

And (remember) the Day when the polytheist (such who believes in Jesus as God, or son of God) will bite at his hands, he will say: “Oh! Would that I had taken a path with the Messenger (Muhammad). Ah! Woe to me! would that I had never taken so-and-so as an intimate friend! He indeed led me astray from the Reminder after it had come to me. and Satan is to man ever a deserter in the hour of need.” (Quran 25:27-28).

Indeed this book is an admonition. So whoever wills, let him pay attention to it. and whoever wills not, let him ignore it. But the one who ignores the proofs therein, will have no excuse on the day of judgment. Lest he say, “There came to me no reminder.” Yes! Verily, there came to you this book as a reminder with proofs and evidences. But you denied them, and kept Paul’s pagan doctrines.

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